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• Joseph Milleck

*A Visit with Hermann Hesse and a Journey
from Montagnola to Calw*

• John T. Waterman

Linguistics for the Language Teacher

• Robert F. Leggewie

*German Influence in France
from 1830 to 1870*

• Robert L. Politzer

Rousseau on Language Education

• MLASC-FLANC Report

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MODERN LANGUAGE FORUM

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A Visit with Hermann Hesse and A Journey from Montagnola to Calw

It was on a sultry day, June 1954, that I left Lugano and drove to the nearby village of Montagnola to keep my appointment with Hermann Hesse. Though my invitation had been extended readily and kindly, it was not without misgivings that I nervously approached the long lane sweeping up toward his hillside home. Nor did the notorious *Bitte keinen Besuch* at the entrance gate help to allay my growing apprehension. While yet knocking on the door I found myself wishing the interview were already done with.

Ushered into a spacious drawing room overlooking valley and mountains, pleasantly cluttered by books, paintings, plants, and comfortable furniture, I waited uneasily to be announced. First to greet me was Hesse's wife, Ninon, his companion and aid since the late twenties. She was all that past correspondence had intimated: a person of will, decision and common sense, politely reserved yet sincerely cordial in her welcome. We were still engaged in introductory pleasantries when Hesse himself entered the room. I had expected an aged and infirm recluse, a nervous, impatient host eager to rid himself of another bothersome intruder. I met instead an elderly person, slight of figure, erect in his bearing and sure in his movements. A light summer suit and an open shirt collar almost gave him a boyish appearance. The frank gaze of his blue eyes, the firm grasp of his hand, his slow smile and the soft Swabian quality of his German immediately dispelled all my qualms.

Coffee was served, cigarettes were lit and a casual conversation, centered about literary matters, ensued. Knowing that I was compiling a Hesse-bibliography, my host almost immediately reached for Hans Mayer's latest collection of essays (*Studien zur deutschen Literaturgeschichte*, Berlin, 1954), wondering whether I was yet familiar with the article, "Hermann Hesse und das feuilletonistische Zeitalter." That Hesse should refer in an apparently favorable manner to a critic who had but two years previously evolved a fantastic theory based upon the erroneous assumption that *Morgenlandfahrt* was published in 1923, and who had then proceeded to inveigh against western imperialism and capitalism and to intimate that Hesse's sympathies lay with Eastern

Germany and the Communist cause, was surprising indeed. Hesse was just as astounded upon hearing this absurd insinuation, and even more amused when it became obvious that Mayer's new article was but his old diatribe retouched. He slowly shook his head as though in disbelief, added that he himself had hardly glanced at the work in question and certainly did not intend to give it any further thought.

Continuing to dwell briefly upon scholars and their foibles, Hesse singled out Emil Staiger as the most gifted of Europe's Germanists. When mention was made of the celebrated Staiger-Heidegger dispute (*Trivium*, 1951) over the interpretation of the closing line of Mörike's *Auf eine Lampe*, Hesse's retort was brief and telling. Heidegger was simply insufferable. Nor were our American Germanists left out of account. Hesse recalled William Diamond, who in 1930 had published one of our first Hesse-articles (*Monatshefte*) and who had soon thereafter introduced American students of German to *Knulp*. Mention was made of Johannes Malthaner, who had more recently desired to edit what Hesse in jest termed a *Rosinenausgabe* of his works. Hermann Salinger's translations of Hesse's verse were remarked upon, and a proposed publication of the verse translations of Grant Loomis was discussed.

Turning his attention to literature itself, Hesse was given to theorizing for a few moments. That art falls into two major categories, the classical with its emphasis upon accepted form and universal truths, and the romantic with its emphasis upon the *Ich* and its own truths, seemed to him quite beyond reasonable controversy. Far more problematic than its results, however, was the nature of the creative process itself, the intriguing interplay of *das Bewusste* and *das Unbewusste*. Of these two factors Hesse was inclined to feel that *das Unbewusste* was the more vital. It was this thought which occasioned his only remark about contemporary German poetry: "zu bewusst und nicht erlebt." Significant too was Hesse's subsequent enthusiastic acclaim of the Icelandic, Halldor Laxness and his failure even to allude to contemporary German prose.

The visit to which I had looked forward with such mixed feelings was over. I had long known the writer and had now met the man. My old enthusiasm continued unmarred by the disillusionment I had needlessly feared. It was in a decidedly euphoric state that I now began a trip which led me back through Hesse's life to his birthplace on the edge of the Black Forest.

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My first stop was but a stone's throw from Hesse's present home:¹ picturesque and imposing Casa Camuzzi to which Hesse had repaired in 1919 seeking the solitude necessary to reestablish a life become bankrupt. With Casa Camuzzi had come the decisive turning point in Hesse's life and in his art.² In the subsequent quest of himself, his art had received a new impetus and had assumed a new direction, and his mental-emotional equilibrium had gradually been restored. Here in this ornate old Barock edifice, Hesse first found diversion in painting, and here the painter Gunter Böhmer, one of his most intimate friends, had joined him and has remained to the present day. It was also here that Hesse's Klingsor spent the last frenzied months of his wayward existence and painted his last and most bizarre of portraits, and it is Casa Camuzzi which appears on so many of Hesse's own aquarelles.

The four-room second floor apartment in which Hesse lived for twelve years has changed but little. It continues to be rented out by the Camuzzi family, still contains some of Hesse's old furniture, and its lofty turreted balcony still commands a sweeping view of nearby San Salvatore, the valley and Lake Lugano below, and of Mount Generoso in the distance. Here Hesse had spent the most productive years of his life. To this period belong his *Siddhartha*, *Steppenwolf* and his *Narziss und Goldmund*. Little wonder that he continues to recall Casa Camuzzi with nostalgia.

Unlike Casa Camuzzi, the so-called Weltihaus near Schloss Wittigkofen on the outskirts of Bern, to which Hesse had moved with his family in 1912, and from which he had fled alone in 1919, holds only grim memories. It was in this spacious and elegant country house dating back to the seventeenth century and described in the fragment *Haus der Träume*, that Hesse's youngest son had been severely ill for almost a year, that his wife had become deranged, and that Hesse had eventually found himself compelled to seek relief in psychoanalysis.

From Bern my road led to the quaint village of Gaienhofen on the German side of the Untersee. The humble, half-timbered *Bauernhaus* which had been built during the Thirty Years' War and into which Hesse had moved with his bride in 1904, still stands intact in its cluster

¹The most informative of Hesse's numerous autobiographical fragments are: "Kindheit des Zauberers" (1923), "Kurzgefasster Lebenslauf" (1924), *Traumfahrt* (Zürich, 1945), pp. 59-127; and "Beim Einzug in ein neues Haus" (1931), *Gedenkbücher* (Zürich, 1947), pp. 77-107.

²The most recent edition of Hugo Ball's *Hermann Hesse*, with supplements by Anni Carleson and Otto Basler (Zürich, 1947, 349 pp.), still provides the most detailed insight into Hesse's life and his art.

of old thatch roofed cottages opposite a little red chapel. But for a modest placard, nothing would suggest that peasants had not always lived here. Just as fifty years ago, animals are still stabled in one half of the house's lower level and chickens continue to scurry about in the yard. The interior too has suffered little change. The primitive staircase which once led to Hesse's study is as perilous as it ever was, and the study's raised threshold over which the exuberant young Stefan Zweig once bounded to greet his host, only to be struck down by an unexpectedly low door frame, continues to be a hazardous obstacle.

Hesse spent three boisterously happy years in his *Bauernhaus* before he decided to build a home more in keeping with his means and calling and more adequate for his growing family. The resultant house, replete with modern plumbing which never functioned quite properly, and with an elegant but temperamental tile stove inclined to explode during stormy weather and to belch forth fumes and billows of smoke, still stands prominent on its knoll overlooking the lake, but time has reduced what once was Gaienhofen's only villa to a shoddy boarding house. No placard recalls its celebrated builder who had intended to spend the rest of his days there.

Here in Gaienhofen, Hesse had hoped to establish himself in life, to become a responsible and respected member of society. His hopes were never realized. Except for the first few years, his marriage did not alleviate his loneliness, nor could his idyllic retreat long contain his inherent restlessness. By 1912 Gaienhofen had lost all its meaning.

In the summer of 1899, having just finished his apprenticeship in a bookshop in Tübingen and about to assume a better position in Basel, Hesse spent two weeks in little Kirchheim unter der Teck. Here, in the Gasthof zur Krone (still in business today), he and his intimate friend, Ludwig Finckh, comprised the nucleus of a brilliant circle of capricious romantic spirits paying ardent court to the innkeeper's two charming nieces, much to the delight of the girls, but to the chagrin of their envious aunt. Although nothing came of Hesse's love for the younger niece, Julia Hellmann, this brief encounter was not without lasting consequences. It received poetic expression almost immediately in Hesse's Hoffmannesque *Lulu*, and again, fifty years later, in Finckh's *Die Verzauberung*.

Fate had been less kind to Julia Hellmann and Ludwig Finckh than to Hesse. I found Finckh still residing in Gaienhofen where he had joined Hesse in 1905. He had become a broken old man, destitute and

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almost blind, and was devoting most of his time to memoirs, recalling the years he and Hesse had spent together in close friendship. Julia Hellmann's circumstances in a garret room in the dingy parsonage of Möckmühl an der Jagst were hardly less unfortunate. She had never married, still treasured her memories of Hesse and cherished the letters she continued to receive intermittently from him.

From Kirchheim unter der Teck my road now led back into Hesse's rebellious student years. Time had left its mark. The Gymnasium in Cannstatt to which Hesse had been sent after his dismissal from Maulbronn in 1892, and from which he was in turn dismissed but a year later, had been razed. The house in which he had boarded for more than a year while attending Rektor Bauer's Lateinschule in Göppingen, prior to his admission into the seminary in Maulbronn, stood newly renovated; the wooden placard bearing his name had not yet been restored. Only Maulbronn seemed untouched by time, still the Maulbronn of *Unterm Rad*. The large entrance gate through which Hesse had passed, a timid youngster, in the autumn of 1891, still leads into a spacious courtyard with its shady oaks and lindens, its picturesque old half-timbered buildings and its milling students. The intriguingly slender spire of the old Cistercian monastery still soars humorously from its ponderous base, and the cloister fountain where Hesse had once dreamed and yearned and which later became the very symbol of his lost youth, continues its soft melodious murmur.

My journey ended in the little town of Calw, Hesse's birthplace and the Gerbersau of his earliest *Novellen*. It was here that ludicrous little Andreas Ohngelt politely stammered his way through life, that Walter Kömpff reluctantly tended his shop, got religion, then hanged himself, that the Kellersesque *Sonnenbrüder* loafed and played their malicious pranks, that dapper Ladidel fell prey to temptation and the scamp Emil Kolb pursued his wanton ways, and it was to Gerbersau that Knulp returned to die.

With its narrow twisted streets, its closely set houses with their high pointed gables and little gardens, Calw is very much what it must have been when Hesse left it sixty years ago. Except for a modest plaque, the house in which Hesse was born stands inconspicuous in the old market place, and the old stone bridge with its curious little chapel still spans the Nagold in which Hesse and his heroes fished and swam. In Bischofstrasse across the river, the house into which the Hesse family moved in 1886, where Hesse began his self-education in his grandfather's library, and where he was later to write a portion of his *Unterm*

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Rad, is now a textile store, and down the street a little way, the Perrot machine shop in which Hesse labored for a year and a half after his dismissal from Cannstatt, is still in operation. A fountain commemorates his deviatory apprenticeship.

For Calw Hesse had become a legendary figure, and for Hesse Calw has remained a poignant experience. Neither has forgotten the other.¹

University of California

¹This paper was made possible by a grant from the American Philosophical Society.

Linguistics for the Language Teacher

What is there in the subject-matter of linguistics which the language teacher can and should use? Everyone feels that these specialists in the science of language must, by the very nature of things, have discovered some important and even useful facts about speech that will facilitate the workaday task of teaching a foreign language to the students in our schools. Many language teachers have made an independent effort to acquaint themselves with what is usually called General Linguistics. If they read a book as seriously misleading as, say, *Loom of Language*, then the bad effects outweigh the good. If, conversely, they stoutly wade through Bloomfield's classic text, *Language*, they may very well consign linguistics to a place only slightly below nuclear physics in the hierarchy of things "to be admired but avoided". A random leafing-through of the official publication of the Linguistic Society of America, *Language*, will produce a similar though intensified reaction. On the other hand, those teachers fortunate enough to come upon Sapir's excellently written monograph, again entitled simply *Language*, or perhaps Edgar Sturtevant's plain-spoken book, *An Introduction to Linguistic Science*, or Robert Hall's challenging work, *Leave Your Language Alone*, will undoubtedly be the richer for their experience, and their teaching is almost certain to be freshened and sharpened.

Even with the best of intentions, however, some teachers are left wondering as to the best practical pedagogical application of the material which these various linguists present. A phonemic or morphemic analysis of the language of the South Dakota Sioux Indian of the Pine Ridge Reservation doesn't seem too closely related to the problems of French II, nor does the reconstructed form of the primitive Indo-European word for *father* normally hold more than passing interest for the instructor of Spanish I. The purpose of this article, therefore, is to single out from the broad spectrum of linguistic science some of the features which can help the language teacher in an immediate and practical way.¹

¹For the past seven years the writer has taught a course in General Linguistics on the graduate level. Although open to all students, most of the enrollments come from the various language departments. In other words, the average stu-

PHONETICS: A knowledge of elementary phonetics need not involve a preoccupation with a special phonetic alphabet, nor is it necessary to train the ear to recognize all manner of subtle auditory distinctions. If, on the other hand, the teacher has a clear idea of what a *physiological* description of a sound implies—if he knows how to characterize a sound in terms of type and place of articulation—then his burden will have been lightened considerably, and he will be able to talk about the sounds of language much more realistically and effectively than before. Not that he will teach his students to pronounce the foreign language by first teaching them phonetics; there isn't time for that. Furthermore, simple imitation of the teacher's pronunciation is probably still the most efficient and economical way to get along with the job at hand. But every instructor also does a certain amount of explaining in order to highlight those distinctions which must be observed if the student wishes to acquire a native-like pronunciation. If the teacher himself is clearly aware of the physiological differences in the articulation of the sounds written as *l* in Spanish and English, then he can easily and accurately convey that information to his students—in terms quite free of technical jargon. Otherwise, he will probably make some lame reference to the comparative "tenseness" of Spanish over against English, and his better students can then work manfully at pronouncing *l*'s "tensely"—with the sad but unavoidable sequel that all their laterals will still be of the American variety—but very, very "tense."

The study of phonetics also serves to clear up the usual confusion between writing and speaking. Far too many people—including not a few teachers—still believe that normal speech is but a slovenly imitation of spelling. Teachers of German, for instance, frequently insist upon a spelling-pronunciation of such words as *haben*, *leben*, and *geben*, the terminal segment of which they pronounce as a dental or alveolar nasal. This practice ignores the phonemic structure of German, in which there is no such final cluster as [-bn], but only the homorganic [-bm]. The native pronunciation of these words, therefore, if indicated by ordinary orthography, is *habm*, *leb m*, and *geb m*, and a rudimentary knowledge of phonetic and phonemic procedure makes it quite clear that there is nothing "slovenly" about this type of articulation. Writing is at best an imperfect device for recording certain features of speech, and the more "standardized" our spelling becomes, the less able it is to

dent is a future language teacher (many of them already teaching at the time). I have tried to organize the course with an eye toward their needs. This article, then, largely reflects my own experiences as to what in linguistics most immediately complements the customary background of such students.

reflect changes in pronunciation. The ability to write—or even to spell—is *not* part of the speech act. There are quite valid reasons for teaching writing and spelling, but the instructor should be aware that in themselves they have nothing to do with language. Indeed, there is good reason to defer these activities until the student has had time to learn something of the foreign idiom. If this is not possible or practical, then the linguistically oriented teacher can at least concentrate more on the language than on whatever system is in vogue for recording it.

PHONEMICS AND MORPHEMICS: The substance of these two words might be given about as follows: "Language is a systematic arrangement of sounds and forms." The linguist seizes upon this fact and uses it as the basis for his study of speech. The traditional approach to an analysis of language is founded largely upon logic and an appeal to meaning; the modern linguistic scientist prefers to rely upon features of arrangement and distribution.

Most of us, for instance, were taught to define a noun as "the name of a person, place, or thing." This definition is based squarely on logic and, at first blush, seems adequate. But what about the word *reflection*? It is hardly the name of a person, place, or thing; a reflection involves motion, whether that of a light-wave or of a sound-wave, or of anything else being reflected off something. It is more of an action, a happening, than a thing. Yet all of us will agree that *reflection* is a noun. This illustration is taken from Hall's *Leave Your Language Alone*, and his explanation as to why we classify *reflection* as a noun is as follows: "The reason . . . is, not that it refers to a person, place, or thing . . . but that it fits into a system of the English language in the same way as do other words which we call nouns. The word *reflection* can take suffix *'s* (*reflection's*); it can, if necessary, be used in the plural (*reflections*); it can have the word *the* used before it (*the reflection*). Those things are true of all English nouns; and they are all features, not of the nouns' meaning, but of their form" (page 59).

Or we were taught that an adjective "is a word that modifies a noun or a pronoun." *Blue* is the name of a color (name of a *thing*, hence a *noun*!), yet we all concede its adjectival use in the phrase *a blue dress*. The difficulty, of course, is that our traditional grammar defines one part of speech—nouns—on the basis of meaning, but defines another set of forms on the basis of function. Although the linguist is quite happy to accept definitions based upon function, he still cannot adopt the definition of an adjective given above. A phrase such as *the*

boy's hat is idiomatic English, yet few grammars will classify *boy's* as an adjective, even though our definition clearly says that a word which modifies a noun or pronoun is to be called an adjective. The linguist has no recourse but to break with traditional grammar. He seeks refuge in the obvious and demonstrable fact that language "is a systematic arrangement of sounds and forms." He finds that what we have called an "adjective" can best be defined in terms of the arrangements and functions of the units which make up the structure of "modification."

There is nothing exotic or abstruse about this approach to a language; it is, in fact, a much more direct avenue than the circuitous and vaguely marked path of philosophical grammar. True, anyone interested in a structural analysis of speech must learn some new terms and force himself to do a certain amount of rather close thinking, but the reward far outstrips the inconvenience.

THE DOCTRINE OF CORRECTNESS: The foregoing discussion leads directly into one of the most controversial areas of language study: the tender festering problem of linguistic correctness. Right versus wrong, authority versus anarchy, snobs versus slob! One of America's foremost linguists, Robert A. Hall, Jr., a professor and a student of many languages, writes a book with the provocative title *Leave Your Language Alone*—and he means just that! Another teacher, Harry R. Warfel, of high standing in his profession, writes a scathing denunciation of all those who would set language adrift without chart or compass; his attack bears the title *Who Killed Grammar*. Dr. Warfel thinks he knows and he tries hard for a conviction. Jacques Barzun, whose status as an author and scholar lends weight to his opinion, writes: "A living culture in one nation (not to speak of one world) must insist on a standard of usage. To prevent debasement and fraud requires vigilance, and it implies the right to blame. It is not snobbery that is involved but literacy on its highest plane, and that literacy has to be protected from ignorance and sloth."² Another humanistically educated man of letters, Donald J. Lloyd, was moved by these lines to the following rejoinder: "It is a pity that these sentiments, so deserving of approval, should receive it from almost all educated people except those who really know something about how language works. One feels like an uncultivated slob when he dissents—one of the low, inelegant, illit-

²Both this and the following quotation are taken from Donald J. Lloyd's article "Snobs, Slobes and the English Language," *The American Scholar*, XX (1951), pages 279-88.

erate, unthinking mob. Yet as a statement about the English language, or about standard English, it is not merely partly true and partly false, but by the consensus of most professional students of language, totally false. Mr. Barzun's remarks are an echo from the eighteenth century; they have little relevance to the use of the English language in America in our day."

The preceding statements will perhaps make it clear that the problem of correctness in things linguistic has become so charged with emotional overtones and recriminations that a dispassionate approach is almost impossible. The basic issue is still that of determining what is or is not acceptable English (the entire controversy centers essentially on American English). Linguists have consistently championed the premise that usage alone shall determine the admissibility of any given linguistic phenomenon, and they have adamantly refused to accept the arbitrations of any "authority." They insist that in the mouths of native-born, adult speakers of English, there can be no such thing as a "mistake" in speech (barring slips of the tongue, etc.), but rather that we have a number of dialects varying in *social acceptability* to which they give such names as "literary standard," "colloquial standard", "sub-standard," and so on. Most linguists have a sense of social responsibility and agree with the traditionalists that children should be taught to speak in a certain way, but the motive, they insist, must be simply the wisdom of using that dialect most acceptable to the favored classes, and not the improper motive of recognizing self-styled "authorities" who dub one expression "right" and the other "wrong."

The problem of correctness and a proper attitude toward it poses real difficulties for the language teacher. The very nature of his task demands that he act as an arbiter and authority. The descriptive linguist, conversely, goes about his work with a different purpose, objectively collecting and cataloging evidence: "he ain't got none," "he hasn't got none," "he hasn't got any," "he doesn't have any"—all of these utterances are listed and their frequency is noted: there is no column for "right" or "wrong." The teacher of English, however, functions in an entirely different capacity. We are all aware of this, and it is unfair and unrealistic to expect him to accomplish his mission in a completely neutral atmosphere devoid of comparisons and judgments. The teacher of a foreign language has an easier time of it. He can and must be outright prescriptive in the initial phases of his work. Later on, his knowledge of the facts of usage stand him in good stead. When his students report that grandmother "doesn't say it that way," or that they found

this or that deviation from the "rule" while reading in a magazine, then he can profitably discuss the social stratification of language, what determines "correctness," the value of institutions such as the Spanish and French Academies, and things of like nature.

TEACHING METHODS: If the hard core of American linguists were to be polled as to what they considered the most practical and obvious lessons the language teachers should draw from a scientific study of speech, their collective answer would undoubtedly be: 1) that English must be taught from a socially directed and rigidly descriptive point of view; 2) that instruction in the foreign languages must start from the premises that every language is unique in its meaningful arrangement of sounds and forms, and that since language is a system of *auditory* symbols, the only valid pedagogical approach is by way of the organs of speech and hearing. Very briefly, how, according to the linguist, should we set about learning a foreign language?

We should first avail ourselves of a native speaker of the language. If this person chances to have linguistic training, he may also serve as an analyst; otherwise, we shall limit his role to that of informant and never ask him *why* he says something the way he does. If he volunteers information we politely ignore it, because his explanations, if founded upon traditional grammar or his own opinion, are almost certain to be either misleading, irrelevant, or incorrect. From our informant we elicit a few thousand phrases dealing with the practical world about us. These phrases are conveyed to us in colloquial language spoken at a normal rate of speed; we record them in phonemic transcription for purposes of memorization. Our choice of phrases is largely determined by the information we get from our linguist, who analyzes the language for us and acquaints us with the formal arrangement of its words and phrases (morphemics and syntax). We must spend many hours either working with the informant or listening to recordings of his material, memorizing the phrases and imitating his pronunciation. If the linguist has done his work well, we soon discover that most of our phrases are partially interchangeable, and that by consciously re-aligning our "frames" we can expand our references almost infinitely. At this stage of our language learning we begin to practice free conversation. At about the same time (this differs markedly for various languages) we start to read the language in its conventional orthography, although it is of the utmost importance that the material we use be most carefully graded for vocabulary and structure. Beyond this point, of course, we are ready to grapple with ungraded, unrelated reading matter, although a dictionary will still

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be an indispensable tool. We have had no training in "free composition," and we cannot do much in the way of translating either from or into English. Since our knowledge of traditional grammar is almost nil, we cannot answer many questions about the language if the inquiries are couched in the old terminology. The amount of time invested in our venture is something less than four hundred hours, or roughly the equivalent of two years of college work. The advantages of learning the language this way—the linguists tell us—are considerable: we have an authentic and fluent set of phonetic habits; we speak and understand several thousand phrases, and we have the linguistic awareness necessary to rearrange all or part of these phrases into countless other combinations. Finally, we can recognize in print everything we have learned orally.

If we were to translate this procedure into a classroom situation, we should have to observe the following principles:

1. A large number of instructional hours in a relatively short period of time.
2. Small numbers of students per class.
3. Combination of presentation of language structure and conversational practice.
4. Emphasis on drill and on the formation of linguistic habits.
5. Phonemic analysis and transcription.
6. Employment of native informants.
7. Specific objective: command of the colloquial spoken form of the language.

These points summarize, in fact, the directive that was issued by the Army Specialized Training Program to those schools that participated in it.

Many teachers reject the ASTP and all its descendants because such programs, they say, are impossible to administer under normal peacetime conditions. Others acknowledge the soundness and feasibility of such programs but simply do not honor the objective; they prefer to set up additional goals of a humanistic and philological nature, which they deem quite as important as the purely linguistic one. They are not especially moved by the linguist's impatient logic, nor are they greatly impressed by the results of his "intensive method." Even so, several

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points of linguistic doctrine are featured much more prominently in our teaching methods than was the case ten or fifteen years ago, and most teachers interpret this trend as an improvement. A few institutions, for instance, now recognize the advantages of "intensified" instruction during the first year and accordingly permit the student to schedule a double "language load." Most schools stress the aural-oral approach to a greater degree than formerly, and many of them have made at least a beginning in the use of laboratory equipment for this type of training. Grammatical presentation in most of the textbooks is now much more descriptive, although in some cases the analysis is still distressingly archaic. Phonemic interpretation, transcription, and native informants are in general used only in those schools where language instruction is under the direct supervision of descriptive linguists.

This article has touched on some of the more obvious areas in which linguistics has something to offer the language teacher; a survey of the table of contents of any of the handbooks will reveal others. A knowledge of the principles and skills of linguistic science does not, of course, guarantee successful instruction; no more so than a good grasp of methodology will compensate for a poor command of subject matter. Many of the pronouncements of American linguists, furthermore, are not nearly as categorical and unconditionally binding as they might sound. This fact, however, in no wise lessens our responsibility: we as language teachers should know what the linguists are doing, and we should ever be ready to accept and use their findings, if we thereby increase the validity and efficiency of our instruction.

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Address presented at the annual winter meeting of the Research Council of the Modern Language Association of Southern California, February 11, 1956, University of California at Los Angeles.

German Influence in France from 1830 to 1870

The German influence upon the French intellectual production of the nineteenth century is important and it reached a significant trend from 1830 to 1870. The part played by Mme de Stael and others, at the beginning of the century, is well known, but it fails to reveal the growth and process of what was actually a German infiltration upon "la sensibilité" of the French writers of that period.

Previous to the founding of the *Revue des Deux Mondes* in 1831, the extent of German influence in France is open to question. How well did the Romantics know Germany and its literature? Probably not very well, according to Joseph Texte who states:

Une connaissance généralement médiocre de la langue; une connaissance plus précise de la littérature, mais de la littérature classique seulement; enfin, à partir de 1830, une série d'efforts continus, mais un peu tardifs, pour réparer les lacunes de ces informations décousues et surannées et pour mettre à jour le livre vieilli de Mme de Stael;—il me semble qu'on peut résumer en ces termes ce que nos romantiques ont su de l'Allemagne.¹

Part of this statement may be challenged, but there is factual evidence that after 1830 Germany assumes an increasing influence in the French intellectual life. Trips are made to Germany, books are translated, German science and philosophy entrench themselves in France and leave their mark on such men as Cousin, Michelet, Taine and Renan, to mention only the most important.

The *Revue des Deux Mondes*, founded by Buloz in 1831, becomes an influential messenger of German thought. And it is interesting to note, in passing, the articles dealing with Germany that appear in 1832, shortly after the review's inception. Edouard de Lagrange writes some *Etudes sur l'Allemagne*, and they appear as follows: *Pensées de Jean-Paul* (15 mars 1832); *Lettres de Heine* (15 avril 1832); *Robert de Berlin* (1 septembre 1832). Edgar Quinet starts the year with: *De l'Allemagne et de la Révolution* (1 janvier 1832), and A. Barchou de Panhoen introduces Fichte to his readers with his article, *Philosophie de Fichte* (1 mars 1832).

¹Joseph Texte, *Etudes de littérature européenne* (Paris: Armand Colin et Cie., 1898), p. 206.

Between the years 1832 and 1852, a number of Frenchmen translate German philosophical works:

Barchou traduit la *Destination de l'Homme* de Fichte en 1836; Grimblot, sa *Doctrine de la Science* en 1843; Bouillier, sa *Méthode pour arriver à la vie bienheureuse* en 1845. Bénard donne des *Ecrits philosophiques* de Schelling en 1847; Grimblot traduit en 1842 son *Système de l'idéalisme transcendantal*; Husson, son *Bruno* en 1845, *Le Cours d'Esthétique* de Hegel est analysé par C. Bernard en 3 volumes en 1840, puis traduit en 5 volumes en 1851.²

This, of course, was what may be termed strictly a literary influence. There was at the same time a personal influence on the men who had gone to see Germany. Victor Cousin had visited Germany as early as 1817, and in the following years made frequent trips to that country. Quinet went to Heidelberg in 1826, Michelet visited Germany in 1828, and in 1842 took another trip through Southern Germany. The attraction for travel in Germany lasted some time. Taine himself was to visit that country three times, first in 1858, then again in 1869 and 1870. These travellers had direct contact with German philosophers and transmitted their influence to other Frenchmen.

Reynaud sees the influence of German thought building up in 1845 for a climactic influence that will take place during the Second Empire. Some look upon Germany at that time as the guiding light of humanity. It is the land of philologists, of philosophers, of the new science and of religion. It offers such a rich and varied intellectual exuberance that Renan is prompted to say, in his *Questions contemporaines*: "Le pays qui a tiré des universités, ailleurs aveugles et obstinées, le mouvement intellectuel le plus riche, le plus flexible, le plus varié, dont l'histoire de l'esprit humain ait gardé le souvenir."³

Under the Second Empire, however, the German influence is portrayed as a liberating element by the party of the opposition. German thought provides the intellectual tools that will carry the fight, and German infiltration is easily understood by establishing the literary production that it germinates from 1852 to 1870. Excluding articles in newspapers, magazines and reviews, the following works are published: *Souvenirs de voyages et d'études* de Saint-Marc Girardin (1852-1853); *Voyage au pays du coeur*, Eggis (1853); *Souvenirs d'Allemagne*, Gérard de Nerval (1853); *Poésies de Schiller*, X. Marmier (1854);

²L. Reynaud, *L'Influence allemande en France au XVIII^e et au XIX^e siècle* (Paris: Librairie Hachette, 1922), p. 224.

³*Ibid.*, p. 162.

Etudes sur l'Allemagne ancienne et moderne, Philarète Chasles (1854); Heine, *Poèmes et Légendes* (1865); *Le Bouquet de Lieder*, Paul de Lacour (1856); *Les Salons de Vienne et de Berlin*, Blaze de Bury (1861); *Fleurs du Rhin* de Châtelain (1865); *L'Histoire du lied* de Bury (1861); *Ecrivains modernes de l'Allemagne*, Blaze de Bury (1868).⁴

This is an impressive contribution, although the list fails to include a good number of Germanophiles that wrote for reviews. Among them let us not forget Saint-René Taillandier, the apostle of German culture in the *Revue des Deux Mondes*, and E. de Cazalès who wrote several articles on the political aspects of Germany.

The *Revue Germanique* was founded in 1857, and was given powerful encouragement by Renan who wrote to Dollfus and Nefftzer, directors of the review:

Votre revue doit être un tableau complet du mouvement intellectuel en Allemagne. Or le côté de ce mouvement qui mérite le plus, selon moi, d'attirer l'attention, est celui des sciences historiques et philologiques . . . La véritable excellence de l'Allemagne est, à mon avis, dans l'interprétation du passé . . . Jamais race ne posséda une plus merveilleuse aptitude pour les recherches d'érudition. La science critique et historique de l'esprit humain, la philologie, instrument nécessaire de cette science, voilà sa création.⁵

German influence, however, was being fought by a small group, and Quinet, who had translated Herder's *Ideen* in 1827, saw the German menace as early as 1832, when he wrote to Michelet: "Les choses ont bien changé depuis que nous avons quitté ce pays, et l'unité germanique se prépare d'une manière si menaçante que je n'ai pas pu résister à en décrire le progrès et les inévitables résultats."⁶ And he will state his views in the article entitled *De l'Allemagne et de la Révolution*.⁷ Besides Quinet, Nourrisson, at a much later date, attacked German philosophy in his work *Spinoza et le naturalisme contemporain* (1866). Caro attacked Goethe in his *Philosophie de Goethe* published in the *Revue des Deux Mondes* in 1865-1866. But these men were few against a group favoring Germany that included Délerot, Montégut, Schérer, Dollfus, Vacherot, Taine and Renan. This leads Reynaud to conclude: "Comme un flot qui déborde, l'invasion des idées germaniques emportera tous

⁴Acknowledgment is made here to L. Reynaud for the titles taken from a list that appears in his book, *op. cit.*, pages 147 and 148.

⁵Jean-Marie Carré, *Les Ecrivains français et le mirage allemand 1800-1940* (Paris: Boivin et Cie.), p. 85.

⁶*Ibid.*, p. 63.

⁷Published in the *Revue des Deux Mondes* (1 janvier 1832).

les obstacles qu'on prétend lui opposer, et pénétrera jusque dans les replis les plus intimes de la conscience française."⁸

During the Second Empire, however, the most notable influence may have been that of Hegel, and on that subject Reynaud states:

E. Schérer publia le 15 février 1861, sur Hegel, un article remarqué, auquel faisaient cortège les traductions de ce philosophe, données par Vera de 1859 à 1867, et sa magistrale *Introduction à la philosophie de Hegel* de 1864, qui marque une date dans l'histoire de l'hégélianisme.⁹

Hegel, of course, is one of the masters of Taine, who borrowed from him the idea of the solidarity of phenomenon by distinct groups and the dependence of these groups on a larger one, a process of interdependence that keeps repeating itself.¹⁰ Reynaud, however, sees even a greater Hegelian influence upon Renan whom he judges as completely conquered by Germany: "De tous les esprits que l'Allemagne a conquis en France, c'est lui qui a été le plus complètement possédé par elle, et d'année en année on dirait qu'il s'enfonçait dans le germanisme."¹¹ Reynaud sees Renan as being influenced greatly by Hegel's notion of "devenir". Paul Bourget will establish the same influence. He states: "N'a-t-il pas tout simplement interprété avec son imagination de la vie morale une des idées allemandes les plus opposées à notre génie Français? Je veux parler de cette conception du 'devenir'."¹² And just as Taine established the basis of his philosophical system almost from the beginning of his career in his work *Les Philosophes classiques du XIX^e siècle en France* (1857), so Renan will do the same in his *L'Avenir de la science*, written in 1849, although not published until 1890, a book, says Reynaud "qui contient déjà tout le fonds d'idées sur lequel il vivra, et ce fonds est entièrement allemand, parfois plus allemand que l'Allemagne."¹³

Bourget saw the German influence on Renan when the latter was in his early twenties. Bourget sees him particularly influenced by "l'unité absolue de l'Univers. C'est le thème des panthéistes grecs et de Spinoza, mais rajeuni et comme vivifié par la notion du devoir."¹⁴ Bourget also saw a definite influence of Hegelian philosophy on Taine, who, of

⁸Reynaud, *op. cit.*, p. 241.

⁹*Ibid.*, p. 224.

¹⁰This influence was particularly studied by D. Rosca in his book, *L'Influence de Hegel sur Taine* (Paris: Librairie Universitaire J. Gamber, 1928).

¹¹Reynaud, *op. cit.*, p. 247.

¹²Paul Bourget, *Essais de psychologie contemporaine* (Paris: A. Lemerre, 1883), p. 87.

¹³Reynaud, *op. cit.*, p. 248.

¹⁴Bourget, *op. cit.*, p. 56.

course, had confessed his admiration for the German philosopher when he stated: "J'ai lu Hegel tous les jours pendant une année entière."¹⁵ Bourget, however, establishes the point on which they diverge. Hegel considered what Bourget calls "l'idée du groupe" important; Taine, says Bourget, calls it "un Fait dominateur."¹⁶

Since pessimism is also a prevalent note in the literature of the day, one may ask what part Schopenhauer played in this German influence. He had been noted first in 1862 by Foucher de Careil in his book *Hegel et Schopenhauer*, but only in 1870 did he achieve real recognition in a remarkable article by Challemeil-Lacour which appeared in the *Revue des Deux Mondes* under the title of *Un Bouddhiste contemporain en Allemagne: Arthur Schopenhauer*. It can be assumed, nonetheless, that Schopenhauer was known in France before the publication of his works. He welcomed in his home in Frankfurt visitors from all over Europe. Baillot states, "Son influence—notamment en France—a précédé de beaucoup la lecture de ses ouvrages,"¹⁷ but he adds later: "Si l'on s'en réfère aux témoignages les plus autorisés, on ne tarde pas à s'apercevoir que l'influence de Schopenhauer en France n'est pas niable . . . Elle a été pourtant contestée, surtout de 1860 à 1880."¹⁸

Up to 1870, it is difficult to establish any influence of Schopenhauer on Renan or Taine. Baillot does see some vague analogies between Schopenhauer and *L'Avenir de la science*, but he concludes that up to that date, "l'influence de Schopenhauer sur Renan apparaît quelque peu incertaine."¹⁹ He feels, however, that Renan must have known of the German philosopher in an indirect way through some of the people that had visited him in Germany. As far as Taine is concerned the task is easier, for Taine mentions Schopenhauer in a letter dated July 24, 1862, and Baillot makes the comment that, "Encore ne lui accorde-t-il pas une grande valeur."²⁰ But here again, while Taine may be interested in Schopenhauer, he will not become acquainted with his works until after 1870. The feeling of pessimism prevalent in the literature of the day was for other reasons than the influence of the German philosopher. It gained ground later when Schopenhauer became better known in France.

¹⁵*Ibid.*, p. 193.

¹⁶*Ibid.*, p. 216.

¹⁷A. Baillot, *Influence de la philosophie de Schopenhauer en France (1860-1900)* (Paris: Librairie philosophique J. Vrin, 1927), p. 13.

¹⁸*Ibid.*, p. 17.

¹⁹*Ibid.*, p. 41.

²⁰*Ibid.*, p. 61.

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One may assert, however, that German influence upon the intellectual life of France reached a preponderant role in the years 1830 to 1870, a growing influence that was brought to an end by the Franco-Prussian War. Never before, and perhaps never again, will Germany play such a part upon the "sensibilité" of French writers and thinkers.

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Rousseau on Language Education

The importance of Rousseau's thought in the development of modern educational ideas has long been acknowledged. The material dealing with the subject is voluminous and well known writers on the history of education, as for instance F. P. Graves, have chosen the works of Rousseau to mark the beginning of modern educational theory.¹ A consideration of the role of language education within the framework of Rousseau's thought is therefore likely not only to be of historical interest, but also to point up some of the problems underlying language education within the setting of modern educational theory.

Paul Fouquet in his essay "J. J. Rousseau et la grammaire philosophique"² has already pointed out that language teaching and the study of grammar do not rate high in *Emile*. Unlike most of his contemporaries Rousseau was obviously not interested in teaching his student the fundamentals of *grammaire philosophique*. In this article we shall try to analyze more precisely Rousseau's position concerning the teaching of language—particularly grammar.

Just what is the positive advice given by Rousseau as far as language education is concerned? The child should learn by a simple process of imitation, he should learn only such words as are on his level of comprehension, preferably words which denote visible objects with which the child is already familiar: "Je voudrais que les premières articulations que l'on lui fait entendre fussent rares, faciles, distinctes, souvent répétées et que les mots, qu'elles expriment ne se rapportassent qu'à des objets sensibles qu'on pût d'abord montrer à l'enfant."³

Rousseau's dominant educational idea, namely that of adapting education to the stage of development reached by the child is applied to the teaching of the native language: "Les enfants qu'on presse trop de parler n'ont le temps d'apprendre à bien prononcer ni de bien concevoir ce qu'on leur fait dire; au lieu que quand on les laisse aller d'eux-mêmes, ils s'exercent d'abord aux syllabes les plus faciles à prononcer;

¹F. P. Graves, *A History of Education during the Middle Ages and the Transition to Modern Times* (New York, 1910).

²Published in *Mélanges de philologie offert à Ferdinand Brunot* (Paris, 1910).

³*Oeuvres complètes de J. J. Rousseau*, Librairie Hachette et Cie (Paris, 1905), Vol. II, p. 39, *Emile* II. Other quotations from Rousseau given in this article will be from this same edition, hereafter cited as *Hachette*, and given in parentheses in the main body of the article.

et y joignant peu-à-peu quelque signification qu'on entend par leur gestes, ils vous donnent leurs mots avant de recevoir les vôtres." (*Emile* I, Hachette II, 42-43).

Thus the child must—in a manner of speaking—create his own language, uninhibited by preceptive teaching of speech. Only at a rather advanced age, approaching manhood, should Emile receive some training in grammar: "Voici le temps de la lecture et des livres agréables, voici le temps de lui apprendre à faire l'analyse du discours, et de le rendre sensible à toutes les beautés de l'éloquence et de la diction" (*Emile* IV, Hachette II, 315).

The above reference to *analyse du discours* is practically all Rousseau has to say about grammar and actual language instruction—and even this is dismissed with a final note of disparagement: "Au reste, qu'il réussisse ou non dans les langues mortes, dans les belles-lettres, dans la poésie, peu m'importe. Il n'en vaudra pas moins, s'il ne sait rien de tout cela, et ce n'est pas de tous ces badinages qu'il s'agit dans son éducation." (*Emile* IV, Hachette II, 317).

As far as the problem of semantics is concerned, it is true that Rousseau does pay attention to it by writing his dictionaries of music and of botany; but in his educational work itself, in *Emile*, Rousseau approaches the problem from what one might call a purely negative viewpoint. He warns against the use of words without meanings or with wrong meanings: "Négligez donc tous ces dogmes mystérieux qui ne sont pour nous que des mots sans idées" (*Emile* V, Hachette II, 353) is typical advice reflecting Rousseau's attitude, and even for early childhood, Rousseau finds that "le plus grand mal de la précipitation avec laquelle on fait parler les enfans avant l'âge, n'est pas que les premiers mots qu'ils disent n'aient aucun sens pour eux, mais qu'ils aient un autre sens que le nôtre sans que nous sachions nous en apercevoir" (*Emile* I, Hachette II, 43). But for Rousseau the explanation of words is never the remedy. His solution to the semantic problem in education is simply to make reality the starting point of any educational process. His formula is given already in the *Réponse à M. Bordes*: "Celui qui veut élever un enfant ne commence pas par lui dire qu'il faut pratiquer la vertu; car il n'en seroit pas entendu; mais il lui enseigne premièrement à être vrai et puis à être tempérant, et puis courageux, etc.; et enfin il lui apprend que la collection de toutes ces choses s'appelle vertu." (*Hachette* I, 63-64).

The education of Emile is based on the very same principle. Action

and reality must precede the use of words. Emile "ne doit écouter que les mots qu'il peut entendre" (*Emile* I, Hachette II, 42)—and should never be introduced to new words which have to be explained. Rousseau when polemizing against the use of fables like the one of the "corbeau et le renard" asks quite frankly: "si l'enfant n'a point vu de corbeaux que gagnez-vous à lui en parler?" (*Emile* II, Hachette II, 82). It becomes quite clear that Rousseau solves the semantic problem by making reality the starting point when he asks: "En apprenant les choses, n'apprendront-ils pas les signes? Pourquoi leur donner la peine inutile de les apprendre deux fois?" (*Emile* II, Hachette II, 80).

To a large extent Rousseau's lack of interest in language study and grammar is due simply to his emphasis on realism over verbalism. One of the main accusations which Rousseau raises in *Emile* against his contemporaries is that they are teaching words rather than things, that their education is completely verbalistic: "Car que leur apprennent-ils enfin? Des mots, encore des mots et toujours des mots. Parmi les diverses sciences qu'ils se vantent de leur enseigner ils se gardent bien de choisir celles qui leur seroient véritablement utiles, parce que ce seroient des sciences de choses et qu'ils n'y réussiroient pas; mais celles qu'on paroît savoir quand on en sait les termes, le blason, la géographie, la chronologie, les langues . . ." (*Emile* II, Hachette II, 77).

This opposition of words to real things and its educational implication run throughout the entire work of Rousseau: "Je n'aime point les explications en discours, les jeunes gens y font peu d'attention et ne les retiennent guère. Les choses! les choses! Je ne répéterai jamais assez que nous donnons trop de pouvoir aux mots: avec notre éducation babilarde nous ne faisons que des babillards." (*Emile* III, Hachette II, 151).

The above quotation shows the main trend of Rousseau's thought. "Words" are not only disparaged because they are not the legitimate purpose of education; they are also quite unacceptable as a means of teaching. We should teach by direct example and precept, not through speech. Rousseau's famous principle: "Ne donnez à votre élève aucune leçon verbale" (*Emile* II, Hachette II, 59) shows quite clearly the inferior role which he assigns to language communication at least in the initial stages of the educational process.

The contrast of "things" versus "words" and its implication in education (the rebellion against verbalism) does not start with Rousseau. It may be well to recall here that Rabelais in *Pantagruel* had already insisted upon the knowledge of real things, and that Montaigne's

famous essay on education is primarily a plea for the study of reality taking precedence over the study of mere words. Erasmus in his *Dialogus Ciceronianus* had already firmly established the difference between "things" and "words" and launched the attack against verbalism in education: "Knowledge seems to be of two kinds: that of things and that of words. That of words comes first, that of things is the more important . . . So then grammar claims the first place and should be taught to youth in both Greek and Latin . . . Having acquired the ability to speak, if not volubly, certainly with correctness, next the mind must be directed to a knowledge of things."⁴

The above quotation should be studied carefully by all those who rely heavily on Renaissance sources of Rousseau's philosophy, especially of his educational thought.⁵ For, as Graves has pointed out quite correctly in his history of education,⁶ the Renaissance *chose* often meant concept rather than real object. The emphasis on things rather than words meant thus that words should be explained, not that they could be dispensed with. As the quotation from Erasmus shows quite clearly, the Renaissance slogan "things—not words" meant that language teaching should no longer be the primary objective of education, but it clearly left grammar and language teaching in a key position.

In the Rousseauistic dichotomy of *chose* versus *mot* we are faced with a somewhat different problem. When the Vicaire Savoyard admits in a famous passage that "la vérité est dans les choses et non pas dans mon esprit . . ." (*Emile* IV, Hachette II, 242), *choses* means outside reality, the world of real things around us. It is quite obvious that we must look for Rousseau's meaning of *chose* in the philosophy of Locke and Condillac—in the very idea that our concepts are ultimately due to impressions created by the outside world on a *tabula rasa*. For him "things" are more important than "words" not because they are the explanation of words, but because they alone are the ultimate source of knowledge.

It is not surprising that the "sensationalist" philosophy of Condillac and Locke, with its appreciation of outside reality, should have led to greater emphasis on "realism" and to a depreciation of mere language study in education. What is somewhat surprising is that actually none of the sensationalist philosophers went as far as Rousseau in depreciating the study of language and grammar. Locke is, of course, keenly aware of the problem of "things" versus "words"; but he deals with it in a

⁴Erasmus, *Dialogus Ciceronianus* (as quoted by Graves, *op. cit.* p. 243).

⁵For instance, R. Gaillard, *La Pédagogie de Montaigne à J. J. Rousseau* (Paris, 1937).

⁶Graves, *op. cit.*, pp. 242 ff.

positive fashion. For him the discrepancy between "words" and "things" (what the words stand for) poses an important problem which he faces, especially in Book III of the *Essay Concerning Human Understanding* where he develops a vast educational program in semantics.⁷ Condillac, one of the important, direct sources of Rousseau's ideas, polemizes just like Rousseau against "les sciences vaines qui ne s'occupent que des mots ou des notions vagues"⁸ and in his *Essai sur l'origine des connaissances humaines* he states: "Ce n'est donc ni le latin ni l'histoire ni la géographie etc. qu'il faut apprendre aux enfants. De quelle utilité peuvent être ces sciences dans un âge où l'on ne sait pas encore penser?"⁹ Yet, when Condillac maps out an educational system, a central part of it is a grammar!¹⁰ And even Helvétius, who drives the sensationalist philosophy to its extreme by denying the difference between *sentir* and *juger*,¹¹ upholds the importance of language study: "L'on doit, par exemple, consacrer quelque temps à l'étude de la langue nationale."¹²

What are, then, the reasons for Rousseau's comparative neglect of semantic as well as grammatical instruction? One fundamental reason we have already intimated: education for Rousseau is not a problem of verbal communication. The contrast between *chose* and *mot* and the implied disparagement of "mere words" is, of course, characteristic of this attitude; but even more poignant is the contrast between mere talk and action, the opposition of *dire* and *faire* which can be traced throughout all of Rousseau's major works. *Le Discours sur les arts et les sciences* ends with the exclamation that we should differ from the great literary men and philosophers in one major aspect: "Tâchons de mettre entre eux et nous cette distinction glorieuse qu'on remarquoit jadis entre deux grands peuples; que l'un savoit bien dire, et l'autre bien faire!" (Hachette I, 20). At the beginning of *Le Contrat social* Rousseau feels called upon to apologize for "talking" rather than "acting": "Si j'étois prince ou législateur, je ne perdrois pas mon temps à dire ce qu'il faut faire; je le ferois ou je me tairois" (Hachette III, 306). The same sort of apology is found at the beginning of *Emile*: "Je ne mettrai point la main à l'oeuvre, mais à la plume: et au lieu de faire ce qu'il faut, je m'effor-

⁷See John Locke, *The Philosophical Works*, ed. J. A. St. John (London, 1892), especially Book III of *An Essay Concerning Human Understanding*, Chapter X: "On the Abuse of Words," and Chapter XI: "On the Remedies of the Foregoing Imperfections and Abuses."

⁸*Oeuvres de Condillac*, Imprimerie de Ch. Houel (Paris, 1798), *Grammaire*, "Discours préliminaire", Vol. V, p. xi.

⁹Condillac, *Essai sur l'origine des connaissances humaines*, ed. R. Lenoir (Paris, 1924), p. 215.

¹⁰See *Oeuvres de Condillac*, Vol. V: *Cours d'études pour l'instruction du prince de Parme*.

¹¹Helvétius, *De l'esprit*, Durand (Paris, 1759), p. 32.

¹²Helvétius, *op. cit.*, Discours IV, Chapter XVII.

cerai de le dire" (Hachette II, 18). It is this very same contrast between *dire* and *faire* with the implied depreciation of the former which Rousseau has turned in *Emile* into an educational principle.

Rousseau's predecessor and probably direct source for the *dire-faire* opposition is, of course, Montaigne.¹³ Montaigne also came to the pedagogical conclusion which we find in Rousseau: "Il ne faut pas seulement qu'il die sa leçon, mais qu'il la face."¹⁴ But Rousseau is far more radical than Montaigne. For Montaigne *faire* is a desirable accompaniment of *dire*; for Rousseau *dire* is practically unnecessary: "Mettez toutes les leçons des jeunes gens en actions plutôt qu'en discours" (*Emile* IV, Hachette II, 222). "Ne donnez à votre élève aucune espèce de leçon verbale. Il n'en doit recevoir que de l'expérience" (*Emile* II, Hachette II, 59). We do not learn through talk but through action alone. This is Rousseau's repeated theme—the message he wants to convey in *Emile*.

But if language does not serve a main function as a vehicle of communication, what purpose does it serve—more specifically just what is its role in the educational process? Rousseau's answer is clear: its main function is "self-expression." Through language the individual can express himself, can reveal himself, can communicate himself to others. This situation which Rousseau considers ideal is well described in *Emile*. Here is Rousseau's description of Emile's speech: "Son langage a pris de l'accent, et quelquefois de la véhémence . . . Il transmet en parlant les mouvemens de son âme; sa généreuse franchise a je ne sais quoi de plus enchanteur que l'artificieuse éloquence des autres; ou plutôt lui seul est vraiment éloquent, puisqu'il n'a qu'à montrer ce qu'il sent pour le communiquer à ceux qui l'écoutent." (*Emile* IV, Hachette II, 223).

The polemic against *artificieuse éloquence* which is implied in the above passage further explains Rousseau's lack of interest in the teaching of grammar: if language is "self-expression," then it can obviously not be taught by normative rules. The very idea of unrestricted expression, the famous slogan: "Ne lui commandez jamais rien" (*Emile* II, Hachette II, 58) excludes formal grammatical teaching.¹⁵ Since language

¹³Michel de Montaigne, *Essais*, ed. R. Dezeimeris et H. Barckhausen (Bordeaux, 1870), Essai 25, p. 99: "A Athenes on aprenoit à bien dire et icy a bien faire!" That Rousseau's similar statement in the first discourse was probably taken from Montaigne was pointed out by George R. Havens in his edition of the *Discours sur les sciences et les arts* (New York, London, 1946), p. 251.

¹⁴Montaigne, *op. cit.*, Essai 26, p. 120.

¹⁵It is of interest to note here that also the modern linguistic scientist polemizes against the teaching of "prescriptive" grammar (see for instance Robert A. Hall Jr., *Leave Your Language Alone*, Ithaca, 1950). But the attitude of the linguistic scientists stems ultimately from the impartiality of the social scientist who must

is "self-expression" the situation in which it is to be used must be real. This is obviously not the case in any kind of stylistic, rhetorical or grammatical exercise. So Rousseau polemizes against those unreal, artificial uses of language: "Quel extravagant projet de les exercer à parler, sans sujet de rien dire; de croire leur faire sentir, sur les bancs d'un collège, l'énergie du langage des passions et toute la force de l'art de persuader, sans intérêt de rien persuader à personne. Tous les préceptes de la rhétorique ne semblent qu'un pur verbiage à quiconque n'en sent pas l'usage pour son profit" (*Emile* IV, Hachette II, 222).

Yet the emphasis of things over words, of actions over talk, of self-expression over communication—all this does not give the sole explanation for Rousseau's attitudes. In order to appreciate fully Rousseau's point of view, let us compare it with that of his friend Condillac, who also believed in "things" rather than "words," who is the very source of some of Rousseau's theories on the expressionistic origin of language¹⁶ and who—as we have pointed out already—made grammar the central point of his educational system.

The Cartesians had put their emphasis on the faculty of thinking within man as the ultimate source of knowledge. For them, human speech had been the outward proof and manifestation of that faculty. For them the analysis of speech was identical with the analysis of thought, and so grammatical analysis, *grammaire raisonnée*, reigned supreme in their educational program. Yet when sensationalists like Condillac shifted the emphasis from the thinking process within man to the outside world as the primary source of our knowledge, there was no radical reversal in the attitude toward language and the teaching of grammar. For while the Cartesians had established a parallel between thought and speech, the sensationalists thought it possible to establish a parallel between speech and the outside world. The more perfect the parallel, the more perfect the language. The most perfect language for Condillac was the *langue des calculs*, where the *analogie* between language and reality was complete. But other kinds of language were also the mirror of the outside world—and the determination of the degree of accuracy with which they mirrored the outside world, the logical analysis of language, remained thus a central problem in education. To quote Condillac (*La Langue des Calculs, Oeuvres*, Vol. XXIII): "Toute

refrain from value judgments. Rousseau's rejection of normative grammar is rather akin to the same attitude in Croce who insists that the esthetic, expressive nature of speech makes normative grammar an absurdity (c.f. Benedetto Croce, *Estetica come scienza de l'espressione e linguistica generale*, 3rd ed., Bari, 1908, p. 225).

¹⁶See especially Condillac, *Essai sur l'origine etc., Seconde Partie, Section Première*: "De l'origine et des progrès du langage."

langue est une méthode analytique et toute méthode analytique est une langue . . ." (p. 20) "La langue des calculs a cet avantage que l'analogie n'échappe plus dès qu'une fois on l'a saisie. Elle est donc la plus parfaite et la plus facile" (p. 238). In other languages there is no absolute parallel between language and reality yet "elles ne sont pas absolument sans analogie parce qu'aucune langue qui se parle n'en peut manquer tout à fait" (p. 237). But if language can parallel the outside world, and if our knowledge comes ultimately from the outside world, then language and knowledge must also correspond. Condillac draws this logical conclusion: "Pour que les mots soient les signes de nos idées il faut que le système des langues soit formé sur celui de nos connaissances."¹⁷ We are back at the Cartesian position: in analyzing language we analyze reality and the source of human knowledge.

Rousseau held a completely different view as to the nature of language; for him it was not a representation of reality to be judged according to its accuracy, but rather the expression of national characteristics.¹⁸ Moreover it was an active force which, rather than representing reality or thought, was capable of shaping thought and our view of reality. Language is not only the expression of national characteristics, it thus becomes the very cause of national characteristics: "Les langues en changeant les signes modifient aussi les idées qu'ils représentent. Les têtes se forment sur les langues, les pensées prennent la teinte des idiomes. La raison seule est commune, l'esprit en chaque langue a sa forme particulière, différence qui pourroit bien être en partie la cause ou l'effet des caractères nationaux" (*Emile* II, Hachette II, 77).

Here we have one more key to Rousseau's failure to stress language study and grammar: language does represent our ideas, it modifies them; in a sense one might say, it distorts reality. If language is radically bound up with national characteristics as Rousseau intimates in the above passage, then the main role of language teaching in an educational program could only be to develop national sentiment—a role and function to which language teaching was indeed put in the educational program of Herder,¹⁹ whose views on the nature of language were simi-

¹⁷Condillac, *Grammaire*, in *Oeuvres*, Vol. V, p. 31.

¹⁸For Rousseau's attempt to explain the nature of different languages by climatic conditions, national temperament, etc., see especially his *Essai sur l'origine des langues*, chapters 8, 9, 10, 11, 20 (cf. Hachette, vol. I, pp. 284 ff.).

¹⁹See Johann Gottfried von Herder, *Von der Ausbildung der Rede und Sprache in Kindern und Jünglingen*, *Ausgewählte Werke*, Reclam ed. (Leipzig, not dated), p. 510: "Das laute Lesen, auswendige Vortragen bildet nicht nur die Schreibart, sondern es prägt die Formen der Gedanken ein, und weckt eigene Gedanken; es giebt dem Gemüth Freude, der Phantasie Nahrung, dem Herzen einen Vorgesmack grosser Gefühle, und erweckt, wenn dies bei uns möglich ist, einen National-charakter."

lar to those of Rousseau. Rousseau's failure to use language specifically for that purpose in *Emile* is a good indication that he was describing the education of *l'homme* rather than of *le citoyen*.²⁰

As far as foreign language study is concerned, Rousseau does not regard it very highly either. The above quoted: "Au reste, qu'il réussisse ou non dans les langues mortes . . . peu m'importe" (*Emile* IV, Hachette II, 317) shows Rousseau's attitude fairly well. Here he stands again as the representative of a long tradition, represented by such outstanding thinkers as Montaigne and Locke who protest against the disproportionate role played in the educational program by foreign languages, especially the "dead" languages, Latin and Greek.²¹ Polemics against the study of Greek and Latin were not at all uncommon among Rousseau's contemporaries.²² Interestingly enough, Rousseau is here less outspoken than some others of his time. He admits the importance of foreign language study, but primarily because foreign language study increases the knowledge of one's own language: "C'est peu de chose d'apprendre les langues pour elles-mêmes, leur usage n'est pas si important qu'on croit; mais l'étude des langues mène à celle de la grammaire générale. Il faut apprendre le latin pour bien savoir le français" (*Emile* IV, Hachette II, 315-316).

That the study of the foreign language must benefit one's knowledge and comprehension of the mother tongue has an interesting corollary. As stated above, Rousseau thinks of language as an active force shaping our concepts of reality. The general educational purpose of foreign language study lies in the comparison between the concepts and constructions of the mother tongue with those of another language. Foreign language study, argues Rousseau, is thus useless for the child who is still

²⁰Rousseau states at the beginning of *Emile*: "Il faut opter entre faire un homme ou un citoyen; car on ne peut faire à la fois l'un et l'autre" (*Emile* I, Hachette II, 6).

²¹Pierre Villey, *L'influence de Montaigne sur les idées pédagogiques de Locke et de Rousseau* (Paris, 1911), pp. 34 ff. Locke considered the study of Latin essential for a gentleman but not for others: "Can there be anything more ridiculous than that a father should waste his own money and his son's time in setting him to learn the Roman language when at the same time he designs him for a trade?" John Locke, *Some Thoughts Concerning Education* (*John Locke on Politics and Education*, ed. H. R. Penniman, New York, 1947, p. 341).

²²For instance, Helvétius, *De l'esprit*, pp. 473-474, states: "Quoi de plus absurde que de perdre huit ou dix ans à l'étude d'une langue morte qu'on oublie immédiatement après la sortie des classes . . . est-il rien de plus ridicule que de consacrer plusieurs années à placer dans la mémoire quelques faits ou quelques idées qu'on peut, avec le secours des traductions, y graver en deux ou trois mois?" For further material concerning the depreciation of the study of Latin or Greek in the 18th century see Havens' (*op. cit.*, p. 234) comment on Rousseau's statement in the *First Discourse*: "Vos enfants ignoreront leur propre langue, mais ils en parleront d'autres qui ne sont en usage nulle part."

in the process of forming concepts in his own native language. Foreign language study undertaken before the age of twelve to fifteen is an absurdity:

. . . quoi qu'on puisse dire, je ne crois pas que jusqu'à l'âge de douze à quinze ans nul enfant, les prodiges à part, ait jamais vraiment appris deux langues . . .

Je conviens que si l'étude des langues n'étoit que celle des mots c'est à dire des figures ou des sons qui les expriment cette étude pourroit convenir aux enfans: mais les langues, en changeant les signes, modifient aussi les idées qu'ils représentent . . .

. . . "De ces formes diverses l'usage en donne une à l'enfant, et c'est la seule qu'il garde jusqu'à l'âge de raison. Pour en avoir deux, il faudroit qu'il sût comparer des idées; et comment les compareroit-il, quand il est à peine en état de les concevoir? Chaque chose peut avoir pour lui mille signes différens: mais chaque idée ne peut avoir qu'une forme: il ne peut donc apprendre à parler qu'une langue. (*Emile* II, Hachette II, 77).

To the obvious objection that there are children who can speak several languages, Rousseau gives the simple answer that their knowledge is superficial; they merely substitute foreign symbols for their native concepts: "Ils se servoient à la vérité de cinq ou six dictionnaires, mais ils ne parloient toujours qu'allemand. En un mot donnez aux enfans tant de synonymes qu'il vous plaira: vous changerez les mots, non la langue; ils n'en sauront jamais qu'une" (*Emile* II, Hachette II, 77).

A few concluding remarks will suffice to bring out the fairly evident modernity of Rousseau's opinion about language teaching and of the problems with which he deals. Rousseau's disparaging attitude toward language study is the almost inevitable corollary of an educational doctrine which preaches learning through direct contact with reality, through "doing" rather than through explanation and precept. This depreciation of language study occurs also in our times in the minds of pragmatic or pragmatically trained educators. A few quotations from a modern textbook on *Teaching Language in the Grades* will give us a few more specific echoes of the Rousseauistic doctrine: "The language program should be developed from the interest and activities of the child . . . Formal grammar is a relatively mature phase of language study and suited only to adults . . . the positive approach is more effective than the corrective or remedial . . ."²³

But it is not only the concern with real things, the rejection of grammar, etc. which can be seen in modern educational thinking; the Rousseauistic concern with "self expression" in language education is another dominant note. The modern educator tells us of the importance

²³M. A. Dawson, *Teaching Language in the Grades* (New York, 1951), pp. 37-40.

of "childlike, vivid, natural expression, spontaneity" . . . "joy in creative expression" . . . "the child must express his own mental or emotional reactions, not simply report the thoughts and feelings of others" . . .²⁴

Rousseau's ideas on foreign language teaching are just as modern. The idea that the primary purpose of foreign language study is the degree to which it benefits the knowledge of the mother tongue was written into such an important document on educational principles as the Harvard Study on *General Education in a Free Society*: . . . "the teaching of a single language (as opposed to general courses in language) will remain far the commoner way of giving perspective to English. . . . Nevertheless, as regards syntax, they (e.g. Latin and French) are far clearer than English, and it is precisely this clarity which is wanted from them, to be reflected back, so to speak, on English."²⁵ Whether or not language study is suitable for children of grade school age is, of course, also a permanent educational problem. Let us point out here that among the outstanding French grammarians of our century, those who held the view that language shaped concepts rather than represented them also held with Rousseau the conviction that language study was not suitable for early childhood: "La pensée d'un locuteur quelconque est donc constamment coulée sur la moule de la grammaire de la langue qui lui sert à penser . . . Tel est aussi le secret de la valeur éducative des langues étrangères, à condition qu'elles ne soient enseignées qu'à un âge où l'esprit de l'enfant, déjà solidement constitué dans les formes intellectuelles de son idiome maternel, ne se laissera pas adultérer par des contaminations allogènes."²⁶

These are, then, in summary, the outstanding features which underlie Rousseau's attitude toward language teaching:

(1) The slogan "things not words" which he shared with the sensationalist philosophers.

(2) The conviction that education is primarily a matter of learning through doing rather than a result of communication. This conviction is quite specifically "Rousseauistic" and sets Rousseau apart from his contemporaries, for ultimately this very conviction is opposed to the premises of an *Encyclopédie* which presupposes that enlightenment can be achieved by communication and through accurate definition.

²⁴W. F. Tidyman and M. Butterfield, *Teaching the Language Arts* (New York, 1951), p. 5; also Chapter V on "Creative Activities," *passim*.

²⁵*General Education in a Free Society, Report of the Harvard Committee* (Cambridge, 1945), p. 124.

²⁶Jacques Damourette et Edouard Pichon, *Des Mots à la Pensée, Essai de Grammaire de la langue française* (Paris, 1911-1927), Vol. I, pp. 14-15.

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(3) The emphasis on self expression as the important function of language.

(4) The view that language and its structure do not parallel reality but rather actively shape and express national characteristics.

The above mentioned attitudes, sensationalistic, pragmatic, romantic, are combined in Rousseau; they all lead to a depreciation of formal language study in the educational program. The last attitude mentioned leads Rousseau to accord some importance to foreign language study, but primarily as a means of getting a better understanding of one's own language.

This article has attempted primarily to deal with historical problems. To quarrel with the Rousseauistic doctrine would be quite out of place. At the same time one cannot but notice that Rousseau and his contemporaries apparently never thought of what has become today the main argument for foreign language teaching: the necessity of international communication. But Rousseau and most of the *philosophes* knew several languages. French was an international language; the movement of the Enlightenment was international in character. Evidently in our time, in the era of radio, television, telegraph, etc., international communication seems to be more of a problem than it was two hundred years ago.

Harvard University

RECOMMENDATIONS FOR A PROGRAM OF FOREIGN LANGUAGE INSTRUCTION IN CALIFORNIA*

IMPORTANCE OF FOREIGN LANGUAGE STUDY

"Today America has a leading role in world affairs. As one result, Americans in general are increasingly aware of the importance of a knowledge of foreign languages," declares Robert Murphy, Deputy Undersecretary of State. And the *Seattle Times* has stated editorially: "The country would be better prepared to exert effective leadership if a knowledge of one or more foreign languages had become an accepted essential in the average American's intellectual equipment. In guiding the educational programs of the younger generation, schools and parents alike would be well advised to insist that foreign language studies begin at an early age and continue until reasonable proficiency is attained."

President Eisenhower, Secretary of State Dulles, and many other national leaders have stressed the importance of foreign languages in modern American education, and educational leaders have spoken of the need for a "basic review of the philosophy of public education in relation to our new obligation as responsible participants in the world." Oliver J. Caldwell, Assistant Commissioner, U. S. Office of Education declares: "There should be a revival of interest in languages, and such languages should be taught as early in the school program as experiments indicate to be practicable in our culture . . . I would suggest that in junior and senior high school languages should receive a greater emphasis . . . Today, in the time of our greatest national crisis, our educational statesmen face their greatest opportunity to serve the American people."

In this age of anxiety, "peace" is more than a slogan, it is a desperate need of our people; and it is self-evident that international understanding offers our best hope for peace. It is equally self-evident that a study of foreign languages and foreign cultures provides the best means of fostering international understanding. This is the need of our time and the responsibility of our educators. The foreign language teachers of California are aware of their responsibilities in this age and have prepared these recommendations with due realization of the gravity of their duties to the educational authorities of the state, to the public, and to their student.

International understanding, however, involves more than a political ideal, for the rapid and extensive means of communication at our disposal today bring us

* This report has been forwarded to the State of California Department of Education. On 13 October 1955 Dr. J. Burton Vasche, Associate Superintendent of Public Instruction in charge of State Colleges and Teacher Education, acknowledged receipt of the report in a letter to Dr. Dorothy McMahon and added: "You and your associates are to be commended most highly for the splendid progress you have made in defining a proposed continuing program extending from the lower elementary grades on up to the secondary schools into the colleges and universities in the field of language study. I would be interested in having your association continue its activities first in developing understandings and working relations with classroom teachers and administrators who are not language teachers, and in developing within your own professional group some of the instructional skills and materials which could be adapted for general use."

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into contact with foreign speech to an unprecedented extent; at times it is extremely important for us individually as well as collectively to know what is in the minds of other people, and for this purpose interpreters cannot replace personal knowledge of foreign languages. Linguistic complacency invites both suspicion and ridicule; monolingualism automatically puts us at a disadvantage in dealing with our opponents.

Our armed forces have long since appreciated the necessity of communicating with both allies and enemies in *their* languages for *our* benefit. It is an unfortunate reflection on the schools and colleges of this country that the Army, the Navy, and the Air Force have had to institute extensive language teaching programs to solve the problems not only of the Intelligence Service but also of their troop-community relations in overseas areas.

A knowledge of foreign languages is, of course, the expected equipment of a foreign representative of our government, yet our State Department cannot recruit even half the area and language experts which it considers a minimum need today. The need is not in the field of diplomacy alone, but in all the manifold activities of our military, cultural, and commercial agents abroad; it is, in effect, a matter of our national safety. Similarly the need for persons knowing foreign languages is increasing in private business, for our investments overseas are growing enormously; many a student in the famous Berlitz School of Languages is sent there by his employer to learn the foreign language he needs for duty overseas, the foreign language he should have acquired in his normal schooling. With the large increase in foreign travel since World War II, more and more Americans are discovering the pleasure and the profit to be derived from an adequate knowledge of foreign languages and are turning to all sorts of self-help devices to make up for what they did not acquire in their formal education.

Individual need for foreign languages no longer concerns just a small percentage of our students; today large numbers of our citizens need personally the ability to communicate in a foreign language. And those who hope, through higher education, to occupy positions of responsibility in government, business, science, and cultural pursuits — those young people who will become the leaders of tomorrow — must be equipped with the knowledge of foreign languages necessary to carry out their responsibilities.

Because of these needs we must provide our students with the ability to understand, speak, read, and write the foreign language they study. A taste is not enough, for the study of a foreign language is both a progressive experience and a progressive acquisition of a skill. But the experience must be extensive and the skill must produce a definite mastery (both of these functions obviously take some time) for the individual to achieve what will give him satisfaction and prove useful both to himself and to the nation in this present day.

PRINCIPLES GOVERNING RECOMMENDATIONS

Briefly, our major principles are these: some foreign language for all, and enough foreign languages for many to insure proficiency.

All children should receive some instruction in a foreign language. Such instruction can be an enriching experience for all; it can afford all of them some degree of ability to communicate in a foreign language; and giving instruction

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in a foreign language to all children in the elementary school insures reaching all of them while they are young enough to acquire easily sound habits in the pronunciation and use of a foreign language. All of the children will benefit in some degree from the instruction, and those who continue to study a foreign language will have enjoyed the great advantage of an early start.

Students, whether their objective is high school or college graduation, should have the opportunity to continue the study of a foreign language for as long as they are in school. Each level of instruction should concern itself with the development of students at that level; it should endeavor to increase: (1) their ability to communicate in the foreign language; (2) their knowledge of the people whose language they are studying; (3) their breadth of cultural insights. As our contacts with other nations multiply, Americans in various walks of life will derive increasing benefits and enjoyment from their knowledge of a foreign language. We should therefore make instruction available to the non-academic as well as to the academic student.

Students who wish to earn a college degree should continue the study of at least one foreign language until they achieve a level of proficiency consonant with the speech habits of an educated person. Society has a right to expect such attainment in its college-educated.

Availability and continuity are essential to the success of a sound program of instruction in foreign languages. Individual differences in ability and opportunity must also be recognized and provided for. Endeavoring to apply the foregoing principles, we have formulated the plan of instruction in foreign languages offered here.

PLAN OF INSTRUCTION

ELEMENTARY SCHOOL

Begin instruction in foreign languages in the kindergarten or first grade as an integral part of the elementary school curriculum. Such a procedure makes full use of the child's linguistic imitative ability. For young children foreign language instruction should be based on the imitation of pronunciation and vocabulary and the manipulation of simple speech patterns.¹ Vocabulary games, pictures and songs are useful teaching tools at this stage. As the pupil progresses through the elementary school he should acquire more vocabulary, a greater number of speech patterns and practice in phrasing simple, original sentences. This kind of progress can be achieved through continuous instruction and drill. The amount of time

¹"On February 11, 1953 . . . Wilder Penfield, Director of the Montreal Neurological Institute, in an address before the American Academy of Arts and Science, came out strongly for foreign language study in the preadolescent period on purely scientific grounds. The physiological development of the 'organ of the mind', he declared, 'causes it to specialize in the learning of language before the ages of 10 to 14 . . . One who is mindful of the changing physiology of the human brain might marvel at educational curricula. Why should foreign languages . . . make their first appearance long after a boy or girl has lost full capacity for language learning?' Dr. Penfield's point was promptly endorsed by other eminent neurologists and psychiatrists, such as Drs. Stanley Cobb, Derek Benny-Brown, John F. Fulton, C. Judson Herrick, Roland P. Mackay, H. Houston Merritt, and Nathan C. Norcross." William R. Parker, *The National Interest and Foreign Languages*, 1954, p. 94.

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devoted to the foreign language daily should increase as the child's ability to concentrate on a single subject grows.

JUNIOR HIGH SCHOOL

At this level, as at every level, continuity in foreign language instruction is important. It should be available to all students during the three years of junior high school, and for students whose objective is a college degree it should be required.

We recommend uninterrupted contact with a foreign language in order to insure the student's progressive development in conversational skill, and to provide him with some knowledge of reading and writing, for the visual aspects of a foreign language will have been presented to him only incidentally in the elementary school. Sustained instruction in the same foreign language can give the average junior high school graduate the ability to carry on a useful conversation and to read an average news item. It can also give him a reasonable familiarity with the culture of the people whose language he has been studying. If a student elects to change to a new foreign language at the junior high school level, he will not, naturally, achieve the same level of accomplishment. He will, however, bring with him familiarity with the imitation of foreign sounds and speech patterns from his previous experience with a different foreign language.

HIGH SCHOOL

High schools should plan course offerings so as to build on what their entering students already know, and they should exercise care in placing them accordingly. Once more, it is important to afford the student continuity on foreign language instruction. At this level he should have an opportunity to begin simultaneous study of a second or a third foreign language. Major emphasis should still be placed on using the language for communication, but at this age the student can also profit from some work of an analytic nature, from rather mature reading material, and from a systematic and more extensive presentation of material in the foreign language about the people whose language he is studying.

It is essential that foreign language instruction at any level be adapted to the real achievements and abilities of the group involved, and that it be made meaningful to that group as a skill and source of enrichment and enjoyment in and of itself rather than as formal preparation for use at a higher level.

We recommend that instruction in foreign languages be available to all high school students, and that a minimum of three units be required of students whose objective is a college degree. Students majoring in a foreign language should earn an additional high school unit, such units to represent work completed beyond the eighth grade level.

COLLEGE

Degree candidates (four-year college students) are the only students for whom we recommend formal unit requirements at any level. The reason for such requirements is to insure proficiency in at least one foreign language for California college graduates.

A student entering college should present as an entrance qualification three units of foreign language credit earned in grades 9-12. He should be placed in a college class according to his actual achievements, as demonstrated in a placement examination, and he should then be required to pass four successive semesters

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in a foreign language. According to the existing formula for equating high school and college credit, three years of high school foreign language would place a student in a third-semester college class.² If he continued to study the same foreign language for four successive semesters, his level of achievement would approximately equal that of a student who now elects to complete third-year college foreign language study. If students have had the advantage of foreign language instruction from childhood, or have elected to earn an additional unit in high school, or have unusual ability in foreign languages, a placement examination would assign them to a higher level than the third semester of college work, and they could therefore be excused from a certain amount of foreign language instruction in college as long as they achieve the level of competency which students attain now upon completing a third year of foreign language study in college.

As the elementary and high school programs of foreign language instruction become more effective, the three units earned in grades 9-12 will yield a higher level of achievement than they now do, and the standards for the level of competency in a foreign language for a college graduate can be revised upward without making any additional demands on his time during his high school or college years.

Such requirements will raise the level of achievement in foreign languages of the college educated, and they will furthermore aid greatly in giving elementary and secondary school teachers of the future a better background for offering more effective foreign language instruction.

Students seeking admission to college who have not earned three units of credit in a foreign language in grades 9-12 should be permitted to remove the deficiency by: 1) earning additional units in college equated with high school units in terms of the formula now in use; 2) demonstrating the required level of proficiency in a foreign language by means of the placement examination.

Students attending a junior college should have foreign language instruction available to them in order to build uninterruptedly upon their previous study, and those students who plan to earn a degree from a four-year college should be advised as to foreign language requirements for degree candidates.

FOREIGN LANGUAGE MAJORS

Twenty-four units of upper division courses in the foreign language chosen as a major should be minimum preparation for a student planning to teach the language. Candidates who are themselves the product of the new program in the elementary and secondary schools will be increasingly well grounded in foreign languages, and the same number of upper division units will produce increasingly well prepared foreign language majors. Candidates who plan to teach a foreign language need courses designed to give them near-native fluency and a good knowledge of the geography, history, literature and culture of the country whose language they will teach. They also need instruction in how to teach a foreign language both functionally and structurally. Methods courses would be more effective if offered, in part at least, by persons already successful in teaching

²*Report of the California Subcommittee on Foreign Language, 1942.* This report equates the first two years of high school foreign language with the first semester of college foreign language, and the third and fourth high school years with the second and third college semesters, respectively.

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foreign languages on the level at which the candidate is himself preparing to teach. Colleges might well use lecturers, recruited on a part-time basis from effective foreign language teachers in the public schools, for such methods courses.

There is definitely a need for some foreign language majors to prepare specifically for work in the elementary field. Such majors, in addition to knowing the language well, would need training of the type regularly offered to all elementary teachers so that they would learn the most effective methods of instructing children and be aware of the total elementary curriculum, needs and problems.

For a number of years many regular elementary teachers who will be called on to teach a foreign language for the first time will urgently need in-service training. A specialist in the field of elementary foreign language instruction could do much to help other teachers in the system keep the program operating effectively. Some school systems will undoubtedly choose to strengthen their elementary foreign language instruction indefinitely through the supplemental use of specialists in that field. We therefore recommend that teacher-training institutions offer courses designed to prepare such specialists.

TRAINING OF ELEMENTARY SCHOOL TEACHERS

Inasmuch as the plan of foreign language instruction proposed affects the elementary schools, it follows that prospective elementary school teachers need foreign language instruction as part of their own training. Once the candidates are themselves the product of the new system, most of them will already be proficient in a foreign language when they complete the first two years of college work. The need then will be for a limited amount of additional work to prepare them to teach what they already know. For the present, we urge that prospective elementary school teachers study a foreign language for two years as part of their college training. Foreign language classes in teacher-training institutions should be designed to foster the ability to communicate. The need here is for drill in using a foreign language so acceptably that the new teacher can later instruct his own pupils with assurance.

GENERAL OBSERVATIONS

We have not insisted upon absolute standards of achievement for all students at the various levels of instruction, and the omission is deliberate, for we believe that the most effective way to increase competence in foreign languages among our students is to offer foreign language instruction at *all* levels, each building upon what the students learned at the previous level. Such a procedure is flexible and adapted to meeting the problems attendant upon introducing the plan. All elementary schools in the state, for example, will hardly be able to start foreign language instruction at the same time, not all programs will be equally effective, and some students may elect to change from the study of one foreign language to another.

Obviously, a student who changes from the study of one foreign language to another will not achieve the same level of competence in any one foreign language if the same amount of study is divided between two or three languages. Other considerations, however, prompt us to recommend that the individual, if he has a valid reason, be permitted to change languages at any one of the major levels: junior high school, senior high school, college. We make this recommendation

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because the interests of the individual student cannot be disregarded, and it can well happen that a student whose instruction is begun in the elementary school in one foreign language will, because of personal or vocational interests, eventually desire instruction in some other foreign language. Nor can we afford to overlook the fact that society needs citizens who know divers languages.

The choice of foreign languages to be offered by a school system will in most cases be determined by the needs and interests of the immediate community. Two basic considerations must prevail: 1) availability of teachers competent to teach the language; 2) availability of instruction in the language at higher levels so that continuity may be assured. If a school system offers only one foreign language in its elementary schools, it should plan to add at least one other foreign language at the junior high school level, and a third at the high school level. Larger school systems will find it feasible to offer instruction in several languages at all levels. (Washington, D. C. now offers French, Spanish and German in the elementary schools.) Any given elementary school pupil should, however, continue with the study of the *same* language in each of the six grades.

RECOMMENDATIONS

1) Place the student according to the amount of foreign language skill he actually possesses.

2) Teach a foreign language to all children in the elementary schools.

3) Provide foreign language instruction during the three junior high school years. We believe that foreign language instruction is a part of general education and that it is highly desirable for the majority of junior high school students.

4) Provide foreign language instruction for students during their three years of senior high school. Colleges should have an entrance qualification of three units in high school foreign language study. In the case of those students who have already studied a foreign language in the elementary and junior high schools, the level of accomplishment by the time they complete three high school units will be relatively high; the student who for one reason or another has taken only first, second and third year level foreign language classes in high school will not have achieved the same level as the other student, but his three units will still be acceptable for the purpose of admitting him to college.

5) Colleges should require two years of instruction in a foreign language beyond the secondary level of candidates for a degree or teaching credential in order to raise the level of achievement above the present inadequate requirement. At present the maximum amount of foreign language study required of a candidate for a degree in California is the completion of a fourth semester at the collegiate level. The requirement is often absolved by studying a foreign language for two years in high school and for an additional year and a half in college. Our recommendations call for three years in high school and two years in college in addition to whatever the individual student will have learned at the lower levels.

After the new program is well under way, standards of achievement for the various levels can be set up on the basis of what students can accomplish in a given period of time under the direction of adequately prepared teachers.

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IMPLEMENTATION

In the initial years of administering an improved program of foreign language instruction, a school might find that it could introduce foreign languages only in a limited way, beginning, for example, in the fourth grade instead of the first. Such a compromise is greatly preferable to no beginning at all, even though the ultimate goal is foreign language instruction in all the grades offered by teachers well prepared in the language they are teaching.

At present the most immediate need is the training of elementary school teachers already in the schools so that they can begin teaching a foreign language. The following emergency means will do much to get the program under way:

- 1) Detailed courses of study for foreign language instruction in each of the grades.
- 2) Use of recorded material co-ordinated with the courses of study.
- 3) Special courses, either in-service or college, to help elementary school teachers acquire an accurate pronunciation of a limited number of specific words and phrases.
- 4) Use of teachers already in the school system who are especially qualified to give foreign language instruction; they may trade classes daily for short periods with other teachers until the latter have acquired sufficient foreign language proficiency to teach effectively.
- 5) Use of visiting teachers recruited from the secondary level or from those elementary teachers who have specialized in a foreign language.

Permitting a hiatus in foreign language instruction during the first year or two of junior high school is wasteful and unsound. A pupil who has been instructed as a child in a foreign language does not develop a feeling of strangeness or self-consciousness in continuing to use his skill, but he can lose some of his feeling of ease and familiarity if he is denied contact with a foreign language for some years.

Unfortunately, many teachers who have not majored in a foreign language are called upon to teach it at the secondary level. In general, such teachers need help. In-service training can, of course, be of great value to them. They should likewise be encouraged to take additional foreign language courses in college, to maintain contact with the language through radio programs, plays, movies, language clubs and, whenever possible, travel in the foreign country. A system of examinations to test proficiency in the use of the language would contribute greatly to the success of the program by inducing inadequately prepared teachers to acquire more facility in the foreign language if they are to continue teaching it.

Colleges and universities could contribute to the success of the program by insisting that their teaching majors acquire near-native fluency in the foreign language they plan to teach.

CONCLUSION

There is an increasing awareness throughout the nation that it is important for Americans to be proficient in the use of foreign languages. To cite but a few instances, Ohio has very recently increased its certification requirements for language teachers; New York has adopted a program of instruction in foreign lan-

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guages for grades 7-12; a minimum of 209,549 pupils in 280 communities of 43 states (including California) and the District of Columbia were studying Spanish, French or German in elementary schools (kindergarten through grade 6) during 1954. Eighty per cent of these programs were launched in the last three years.

We sincerely urge that California adopt an effective, comprehensive, forward-looking plan of instruction designed to give all of its children some knowledge of a foreign language and all of its college graduates proficiency in at least one foreign language. The State of California has the resources to provide a really good program of foreign language instruction, the results of which will amply justify the effort.

Drafting Committee:

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Plan approved by Executive Councils:

Modern Language Association of Southern California

Foreign Language Association of Northern California

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Professional Notes

Often it may seem that we language teachers spend much of our time trying to convince each other of the value of language study. At our meetings we listen approvingly to "experts" from various fields who have been invited there to tell us what we have always clearly realized and strongly advocated; article after article in our journals sets forth in hackneyed terms America's vital need for increased understanding of other nations and other cultures, as if we were not already convinced of this need. Rarely indeed do we discover any such article or speech directed at the general public or at the educationists and administrators who determine what subjects shall be required of our children in school and college. If we devoted as much time and energy to "advertising" our views as we now expend on justifying our aims to one another, we would greatly increase the effectiveness of the FL Program. Have you read *The National Interest and Foreign Languages*? Have you loaned your copy of this little book (or even mentioned its title) to any of your colleagues in the sciences or social sciences? Does your principal, your school superintendent, or your dean even know that such a book exists? Have you spoken to any of your neighbors or to parents at PTA meetings about the importance of foreign language study? Why not?

It is obvious that *some* people have been taking an active part in the FL Program, since from all over the country there are reports of results. Here are but a few encouraging signs:

C. R. Goedsche writes: "Yesterday I gave a 20-minute talk to the Liberal Arts faculty at Northwestern explaining the FL Program. I simply gave them the facts and didn't try to sell a thing. The response was overwhelming. A spirited discussion followed. . . . You have said it before and I certainly agree on the basis of my experience yesterday: *it is much more important to talk to non-FL people.* I am convinced that our cause will be helped very much if others will do the same at the liberal arts meeting at every larger institution. All I did was ask the dean for permission to speak to the faculty for about 20 minutes on the FL Program."

Another correspondent writes: "Thanks to the excellent persuasive material [distributed by the FL Program of MLA], I have been able to convince the faculty of the College of Arts and Sciences of the Detroit Institute of Technology of the advisability of introducing an FL requirement. . . . This will be the first time in the 64-year history of [this institution] that an FL will be required for graduation with a B.A. degree."

The teaching of FLs in the grades is no longer a small experiment, peculiar to a few scattered communities, to be viewed with indifference or casual interest by high school or college FL teachers. During the last two years the movement has doubled in the number of community programs involved. Moreover, although the number of children studying FLs below grade 7, about 225,000, may seem extremely small when compared with the total public elementary school enrollment of about 25,000,000, the number is *already more than one fourth* the total

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number studying FLs in all our public high schools (about 800,000)—and is fast approaching the total number studying FLs in all our colleges and universities.

Last October, FL enrollment in the New York City public schools showed an increase of 9% over the preceding year (20% in the junior high schools, 3% in the high schools).

PREPARATION OF SECONDARY SCHOOL TEACHERS

Sponsored by the Modern Language Association of America, a conference on the preparation of secondary school teachers of modern foreign languages was held in New York on December 10 and 11, 1955. The twenty conferees named at the end of this summary report *agreed unanimously* on the following principles:

WE RECOMMEND that the elementary language course, even at the college level, concentrate at the beginning upon the learner's *hearing and speaking* the foreign tongue. This is the best beginning, not only for the prospective language teacher, but for all students whatever their objective. Optimum results can be achieved by giving as much individual or controlled group practice as possible, and by setting the upper limit of class size at twenty. Throughout later stages, in lectures on and class discussions of literature and civilization, students should be provided with considerable opportunities for *maintaining* the hearing and speaking skills thus early acquired.

These recommendations are made with awareness of important differences among languages, among teaching institutions, and among both learners and teachers. We recognize also that progress requires continuing experimentation and therefore an attendant variety of practices.

Learning to *read* a foreign language, the *third* phase of the hearing-speaking-reading-writing progression in the active and passive acquiring of language skills, is a necessary step in the total process. In teaching this skill, the goal should be reading with understanding and without conscious translation. Translation should be used only rarely as a device in teaching reading, but may come at a later stage as a meaningful literary or linguistic exercise with high standards insisted on. Repeated systematic grammar review is wasteful in a reading class, but explanation of recurring, complex syntactical patterns is essential.

In the development of *texts* to supplement the hearing-speaking approach and to insure maintenance of hearing-speaking levels achieved, we believe that publishers should recognize the new trends in modern language study and encourage textbook authors who in their manuscripts

- 1) develop automatic response through repetition of speech patterns before the introduction of other types of exercises;
- 2) present grammar inductively;
- 3) make extensive use of dialogue and graded materials for class discussion;
- 4) introduce techniques for the use of audio-visual aids; and
- 5) provide material for dictation.

Publishers should also encourage the development of teachers' manuals to guide in the presentation of material *orally*. Agencies charged with the selection or

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approval of textbooks in the various States should be informed of these trends and encouraged to favor texts which exemplify them.

Writing is the *fourth* stage in the early acquirement of language skills; the student should write only what he is first capable of saying correctly. Topics should be assigned and carefully defined in such a way that the student may utilize to the maximum the vocabulary and speech patterns he has acquired. On an upper level of accomplishment, writing may include original composition, stylistics, analysis of literary texts, and translation of passages of literary English.

We believe that some understanding of the nature of language, and of the essential differences between the *grammar* of English and of the foreign language, can be an illuminating and valuable part of the basic undergraduate courses. Knowledge of the organization of the foreign language must be provided for. While considerable value lies in the complete and systematic presentation of a language history, this is best done at the graduate level and for those who have had some experience in teaching.

Since language is an element of human activity which is the expression not only of an individual but also of a culture (i.e., of the total behavior of a group), awareness of *language as behavior* is valuable for teachers. It is supplementary to the basic training in hearing, speaking, reading, and writing, but may be illustrated at appropriate points for the enrichment it may offer.

All the prospective teacher can acquire in *travel* to places where the language is spoken is extremely valuable. We urge that facilities for such travel for present and prospective language teachers be increased.

The teacher of a foreign language must be able to show that, while acquirement of language skill is in itself a cultural experience, he can and does use the language as a key to ideas in *other fields*. All he can gain in cultural courses in history, art, geography, sociology, and philosophy is valuable to his preparation. It is especially important that courses for future teachers include those in the social and political history of the peoples whose language is to be taught. In all his teaching, however, the language instructor should *keep the focus on the language and the literature*, while throwing light on other cultural aspects.

Effective practice teaching in foreign languages requires adequate supervision from persons in the language field as well as persons in professional education.

Convinced that adequate preparation of foreign language teachers cannot be measured in terms of credit hours, we look forward to establishing a nationwide *testing* program to determine achievement and proficiency in terms of the Qualifications Statement recently approved and published by eighteen national and regional modern language associations. We recommend that when the testing program has been established, teachers be certified and engaged on the basis of satisfactory profiles of achievement which this testing reveals. Meanwhile we recommend that language teachers *not* be engaged unless they seem in the judgment of the recommending agency to have achieved at least the minimal qualifications set forth in our profession's Statement of Qualifications. As a guide to administrators, we suggest that these minimal qualifications are not ordinarily acquired by the average student in fewer than 18 semester hours of study in college beyond the elementary course or equivalent.

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Pledging a systematic improvement of our own program of preparation of foreign language teachers, we ask thoughtful consideration of the foregoing paragraph by all State boards of education and other certifying agencies.

[A second, fuller report, treating other matters discussed at the conference and summarizing fifty separate work papers, will be published later.]

Conference Participants: THEODORE ANDERSSON (Yale University), EMMA M. BIRKMAIER (University of Minnesota), GEORGE P. BORGLUM (Wayne University), JOHN A. CROW (UCLA), STEPHEN A. FREEMAN (Middlebury College), MARGARET GILMAN (Bryn Mawr), DANIEL GIRARD (Teachers Coll., Columbia University), C. R. GOEDSCHE (Northwestern), JULIAN E. HARRIS (University of Wisconsin), HENRY C. HATFIELD (Harvard), RUTH MULHAUSER (Western Reserve University), HOWARD LEE NOSTRAND (University of Washington), WILLIAM R. PARKER (MLA), HENRI PEYRE (Yale), MILTON L. SHANE (George Peabody School for Teachers), WILLIAM H. SHOEMAKER (University of Kansas), CHARLES N. STAUBACH (University of Michigan), F. W. STROTHMANN (Stanford), NORMAN L. TORREY (Columbia University), JOHN VAN HORNE (University of Illinois).

SURVEY OF FOREIGN LANGUAGE STUDY

In the fall of 1954 Dr. Wayland D. Hand (UCLA) headed a committee to survey the study of foreign languages in the public high schools of Southern California. Included in the study were ten southern counties. Somewhat later Sister Agnes Rita of Ramona Convent made a similar survey for the Catholic high schools. The results of these two projects are published below. Copies of these data are being sent to county superintendents for study and possible remedial action.

Percentage of Students Studying Foreign Languages in the Ten Southern Counties of California*

PUBLIC HIGH SCHOOLS		CATHOLIC HIGH SCHOOLS	
<i>Imperial</i>		<i>Imperial</i>	
Students enrolled	1,430	Students enrolled	95
Students studying languages	490	Students studying languages	48
Percentage studying languages	34.3	Percentage studying languages	50.5
French (none)	0.0	French (none)	0.0
German (none)	0.0	German (none)	0.0
Latin (54)	11.0	Latin (none)	0.0
Spanish (436)	89.0	Spanish (48)	100.0
<i>Kern</i>		<i>Kern</i>	
Students enrolled	13,207	Students enrolled	421
Students studying languages	1806	Students studying languages	231
Percentage studying languages	13.7	Percentage studying languages	54.9
French (250)	13.8	French (none)	0.0
German (65)	3.6	German (none)	0.0
Latin (259)	14.3	Latin (125)	54.1
Spanish (1232)	68.2	Spanish (100)	43.3

*Multiple language enrollments account for breakdowns totaling more than 100% in a few cases.

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Los Angeles

Students enrolled	146,644
Students studying languages	45,830
Percentage studying languages	31.3
French (6337)	13.8
German (939)	2.0
Latin (6640)	14.5
Spanish (31,925)	69.7

Orange

Students enrolled	10,568
Students studying languages	3,650
Percentage studying languages	34.5
French (285)	7.8
German (0)	0.0
Latin (566)	15.5
Spanish (2799)	76.7

Riverside

Students enrolled	5,796
Students studying languages	1,488
Percentage studying languages	25.7
French (33)	2.2
German (0)	0.0
Latin (218)	14.6
Spanish (1237)	83.2

San Bernardino

Students enrolled	13,810
Students studying languages	4,036
Percentage studying languages	29.2
French (203)	5.0
German (113)	2.8
Latin (992)	24.6
Spanish (2728)	67.6

San Diego

Students enrolled	20,876
Students studying languages	5,839
Percentage studying languages	28.0
French (553)	9.5
German (71)	1.2
Latin (996)	17.1
Spanish (4287)	73.4

San Luis Obispo

Students enrolled	2,295
Students studying languages	687
Percentage studying languages	29.9
French (0)	0.0
German (0)	0.0
Latin (116)	16.9
Spanish (571)	83.1

Los Angeles

Students enrolled	16,925
Students studying languages	11,848
Percentage studying languages	70.0
French (874)	7.4
German (2)	0.1
Latin (6318)	53.3
Spanish (5094)	43.0

Orange

Students enrolled	673
Students studying languages	461
Percentage studying languages	68.5
French (0)	0.0
German (2)	0.0
Latin (192)	41.6
Spanish (188)	40.8

Riverside

No figures available.

San Bernardino

Students enrolled	497
Students studying languages	367
Percentage studying languages	73.8
French (30)	8.2
German (0)	0.0
Latin (229)	62.4
Spanish (157)	42.8

San Diego

Students enrolled	1,722
Students studying languages	1,105
Percentage studying languages	64.2
French (119)	10.5
German (0)	0.0
Latin (537)	48.6
Spanish (448)	40.5

San Luis Obispo

Students enrolled	69
Students studying languages	44
Percentage studying languages	63.8
French (0)	0.0
German (0)	0.0
Latin (18)	40.9
Spanish (26)	59.1

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Santa Barbara

Students enrolled	3,647
Students studying languages	1,025
Percentage studying languages	28.1
French (87)	8.5
German (0)	0.0
Latin (181)	17.7
Spanish (757)	73.8

Ventura

Students enrolled	11,060
Students studying languages	1,511
Percentage studying languages	13.7
French (118)	7.8
German (0)	0.0
Latin (262)	17.3
Spanish (1116)	73.9

TOTALS

Students enrolled	229,333
Students studying languages	66,426
Percentage studying languages	29.0
French (7866)	11.8
German (1188)	1.8
Latin (10284)	15.5
Spanish (47088)	70.9

Santa Barbara

Students enrolled	509
Students studying languages	309
Percentage studying languages	60.7
French (24)	77.7
German (0)	0.0
Latin (262)	84.8
Spanish (147)	47.6

Ventura

Students enrolled	423
Students studying languages	367
Percentage studying languages	86.8
French (1)	0.3
German (0)	0.0
Latin (232)	63.2
Spanish (134)	36.5

TOTALS

Students enrolled	21,334
Students studying languages	14,780
Percentage studying languages	69.3
French (1048)	7.1
German (2)	0.0
Latin (7913)	53.5
Spanish (6342)	42.9

COLLEGE DEGREE REQUIREMENTS

The Steering Committee of the Foreign Language Program, Modern Language Association of America, has issued the following statement concerning *college foreign language degree requirements*:

WE BELIEVE, as do the faculties of 671 liberal arts colleges in the United States, that some experience with and some degree of skill in using a foreign language are a truly *indispensable* element in liberal education. We further believe that our country's foreseeable international responsibilities make it imperative for more Americans to acquire a more functional knowledge of modern foreign languages. In a world in which the skill is in growing demand, ability to use a foreign language more than justifies its continued prominence in curricula offering many other rewarding educational experiences, for the cultural benefits of language study are as great as ever. We therefore affirm:

- (1) that no curriculum leading to the B.A. degree is educationally defensible unless it requires of all students reasonable proficiency in the use of *at least one* foreign language, and
- (2) that by "reasonable proficiency" we mean, in the case of modern foreign languages, certain abilities, no matter how or when acquired: (a) the ability to get the sense of what an educated native says when he is speaking simply on a general subject, (b) the ability to use the common expressions needed for getting around in the foreign country, speaking with a pronunciation readily understandable to a native, (c) the ability to grasp directly

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the meaning of simple, non-technical writing, except for an occasional word, and (d) the ability to write a short, simple letter. We spell out these skills because we believe that the increasingly important educational justification of a language requirement is not served by a statement of the requirement solely in terms of courses or credit hours.

Pledging ourselves to strive for continued improvement of language teaching in our colleges, we urge the colleges to make certain that their language requirement, as affecting the modern languages, is rewarding to the student and meaningful for the nation. Finally, we urge any institutions which have hitherto either decreased or abandoned their foreign language degree requirement to reconsider their educational programs in the light of changed conditions and critical needs.

Here are some items useful for the departmental bookshelf and worth calling to the attention of both colleagues and students: *Vacations Abroad*, Vol. VIII, 1956 (UNESCO, 19 avenue Kléber, Paris 16; Columbia Univ. Press, 2960 Broadway, New York 27). *Study Abroad*, Vol. VII, 1955 (UNESCO — see above). *Work, Study, Travel Abroad*, [Jan.] 1956 ed. (U. S. National Student Assn., 48 W. 48th St., New York 36). *Summer Study Abroad*, [Feb.] 1956 ed. (Inst. of International Education, 1 E. 67th St., New York 21). *Handbook on International Study* (IIE — see above). *Opportunities for Summer Study in Latin America* (Div. of Educ., Pan American Union, Washington 6, D.C.). *Invest Your Summer: A Listing of Work Camps and Other Summer Service Projects* (National Council of the Churches of Christ, 79 E. Adams St., Chicago 3). *Universités françaises: cours de vacances* (Office national des universités et écoles françaises, 96 boulevard Raspail, Paris 6).

B. Q. Morgan writes (*PMLA*, LXXI, March 1956, p. xiv): "Nobody teaches anybody anything. A fellow can show me how he holds his golf club, but if I can't learn to hold mine, I remain a dub. Similarly, the FL teacher can tell the class (a) how he learns, (b) how other people learn, and (c) what the learning is for; but if John or Susan doesn't do the learning, the teacher can't do a damn thing about it. The language is not learned, and that's what both pupils and public are crying about. And since neither pupils nor their parents like to admit that youngsters are stupid or lazy, or both, they say it was the teacher's fault: he didn't make it interesting, or he used the wrong method, or he failed to organize the classwork, or . . . It goes on and on, and the pupil is the victim. If we can recover some of the enthusiasm for FL learning which was current in my youth, and which is evident today in much of the elementary school instruction, methods (while still important) will cease to be a critical problem."

Long Beach recently got some nationwide publicity, but hardly of the favorable variety (at least from our point of view). The following paragraph, printed in *PMLA* (LXX, December 1955, page iv), went out to the more than 7,000 members of MLA throughout the country:

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"LONG BEACH. In case you didn't know, it's in California, it has a State College, and there are 127 *full-time* members of the faculty, *one* of whom teaches FLs, 12 English, and 31 Education . . . Seems there are, besides the 31 teachers of Education (plus one educational psychologist), 15 full-time teachers of science, 10 of physical education. The solitary teacher of FLs can, if he gets lonely, talk to the solitary teacher of chemistry, or physics. Maybe he feels outnumbered by the 2 teachers of geography, or mathematics."

Also from *PMLA* comes this note (March 1955, p. xii) which may offer California some consolation, especially when compared with our high school enrollment figures printed above:

"MINNESOTANS. The Minneapolis *Tribune* polled a statewide cross-section of them on FL study (results reported 20 Nov. 1955) and found 58% (64% of the women) convinced that high school students should be *required* to study an FL, with 38% opposed. Of the 61% of those polled who had themselves studied or learned an FL, 48% said they can still speak it well enough to make themselves understood. *Of all students currently in Minnesota public high schools, only 4.6% are enrolled in any modern FL class, and 77.1% of the high schools do not even offer modern FL study.* Three guesses as to what's wrong with this picture." [The University of Minnesota dropped its degree requirements in foreign languages in 1947; the five State Teachers Colleges have never had any such requirement.—Ed.]

France Actuelle has published a 26-page booklet entitled *Education in France*, a readable, up-to-date summary of the French educational structure, curricula, methods, student life, the role of the teacher in French society, and changes that have occurred in French education in the last two decades. Copies may be obtained for 25 cents each (15¢ each for orders of 20 or more) from *France Actuelle*, 221 Southern Building, Washington 5, D.C.

For several years the French VII group of MLA (Contemporary French Literature) has been putting out an annual bibliography that has been of inestimable aid to those working in this field. As of this spring, the French VI group is bringing out *its* bibliography for the study of French Literature of the Nineteenth Century. Published by the multilith process, it contains some 500 entries, both books and periodicals, principally from the period January 1954 to October 1955. This is the first of what the French VI committee hopes will be an annual publication. The price of the volume is \$1.40; orders should be addressed to the chairman of the French VI Bibliography Committee, William T. Starr, Department of Romance Languages, Northwestern University, Evanston, Illinois.

SPACE & SPANISH. "In the U. S. we distribute ourselves more evenly than many other people. We have strong feelings about touching and being crowded; in a streetcar, bus or elevator we draw ourselves in . . . It takes years for us to train our children not to crowd and lean on us . . . In Latin America, where

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touching is more common and the basic units of space seem to be smaller, the wide automobiles made in the U. S. pose problems. People don't know where to sit. North Americans are disturbed by how close the Latin Americans stand when they converse The Latin Americans, for their part, complain that people in the U. S. are distant and cold—*retraídos* . . . A U. S. male brought up in the Northeast stands 18 to 20 inches away when talking face to face to a man he does not know very well; talking to a woman under similar circumstances, he increases the distance about 4 inches. A distance of only 8 to 13 inches between males is considered either very aggressive or indicative of a closeness of a type we do not ordinarily want to think about. Yet in many parts of Latin America and the Middle East distances which are almost sexual in connotation are the only ones at which people can talk comfortably. In Cuba, for instance, there is nothing suggestive in a man's talking to an educated woman at a distance of 13 inches. If you are a Latin American, talking to a North American at the distance he insists on maintaining is like trying to talk across a room . . . U. S. businessmen working in Latin America try to prevent people from getting uncomfortably close by barricading themselves behind desks, typewriters or the like, but their Latin American office visitors will often climb up on desks or over chairs and put up with loss of dignity in order to establish a spatial context in which interaction can take place for them. The interesting thing is that neither party is specifically aware of what is wrong when the distance is not right. They merely have vague feelings of discomfort or anxiety When a North American, having had the problem pointed out to him, permits the Latin American to get close enough, he will immediately notice that the latter seems much more at ease." All Spanish teachers, we presume, do point out this problem (along with other cultural differences) to their students, though we saw the above, not in a Spanish reader, but in an article by Edward T. Hall, Jr., in the *Scientific American* (March 1955).

K.B.W.

Reviews

MARY REIFER, *Dictionary of New Words*. New York: Philosophical Library, 1955. Cloth. 234 pp.

Customarily the compiled work of reference contains a preface explaining its scope, aims, and sources. Aside from the jacket blurb, this volume contains no message from author or publisher. The introduction by Eric Partridge is no help to one who would like to know whether the authoress gathered all the words herself (a foolish undertaking, if so), who was responsible for the definitions in specialized fields, how new the "new" terms are, what were the criteria for inclusion, how the book is to be used (for entertainment, or as a genuine supplement to the desk dictionary and therefore containing nothing commonly to be found there), what are the writer's qualifications, etc. Nor does an examination of the contents bring any very clear answers; the reviewer faces a dictionary with generous interlarding of trademark catalog (*Sag-No-More*), almanac (*V-Day*), and gazetteer (*Viet-Nam*).

Finding no claims elsewhere, we look at the two on the jacket. The first is that this is "a work of scholarly accuracy covering all new words of the last few decades." All new words since 1910? Since 1920? None included from before any particular date? A scholarly work would draw some such lines. We must draw our own, and then see whether our guesses will fit the contents.

Assume first that all important new words and meanings from the last decade have been included. As a test, I take I. Willis Russell's department "Among the New Words" in *American Speech*, sampling four instalments. From the first (April 1946) I find 33 items—new words and/or new meanings—in both the department and the dictionary, and eight in the department but not in the dictionary. In the second (Feb. 1952) the shared number and the number in the department but not in the dictionary are even: eight. In the third (Oct. 1952) there are ten shared and eight in the department but not in the dictionary. In the fourth (Feb. 1953) there are six shared in the department but not in the dictionary. Was this total of 31 terms omitted because they were less important than the ones included? It is hard to accept such an explanation when three of the included terms are *quarterback v.*, *beef up*, and *menticide*, and three of the excluded ones are *whistle stop*, *POW*, and *prepackaged*. Also left out: *hot 'fast'*, *fill-in 'sketch of background'*, *garrison state*, *hackie* and *infighting*.

Or assume a broader view of newness. Presumably a "few decades" can take in *overpass* (dated 1929 by *D.A.*), *home economics* (1926), *layout* def. 1 (1924), and *cattery* (1923). But *pass the buck* (1912), *front* def. 1 (1905), and *homogenized milk* (1904) begin to look a bit

tarnished, and one would have to dig deep to find the newness in *drafter* (1866) and *know-how* (1857). *Heliograph* is dated 1877 by the *O.E.D.*, and its synonym *heliotrope* 1822. If we look at terms that were already used in an extended sense and whose new application would therefore be self-evident, the round-up adds *excoriate* (1633), *exhaust* (applied to steam engines early in the 19th century), and *indurated* (1594 in precisely the sense now attributed to soil science). Robert Frost may have invented a new meaning for *fastidiate*, but he did not coin the form; it dates from 1618. *Pejoration* antedates 1889.

Or assume that the criterion is not so much newness as failure of standard dictionaries to record the terms, which therefore are included here. Even this net lets quite a few fish through. Sampling page 206 we find eight out of twenty-six terms included in the *American College Dictionary*.

Or assume that the criterion is "words of such compelling interest that they had to be admitted even at the risk of repetition." The game still eludes us, for included are a number of terms already merely historical: *death sentence clause*, *coventrate*, *Blue Eagle*, *Fortress Europe*, *phony war*, and a whole series of *Operations* (*Annie* through *War Brides*), plus entries that would suit an encyclopedia but hardly belong in a dictionary of new words: *Potsdam Conference*, *Kefauver Investigation*, *World's Fair*. As for terms from specialized fields, one would imagine that only those would be included which the general reader would be likely to encounter, since the new coinages in trade, technology, and the sciences would require a larger book than this to record them. Yet one field, that of linguistics, has been embraced almost with abandon, and here we are in no doubt as to the source: it is *A Dictionary of Linguistics* by Mario A. Pei and Frank Gaynor, whence apparently most of the neologisms contributed by Eugene Dorfman have been adopted, from the common ones down to the rarest, even an explicitly rare one such as *phememe*, which Pei-Gaynor defines as 'A rarely used cover term for the smallest lexical and/or grammatical unit.' Our *Dictionary* omits the "rarely used": 'A cover term for the smallest . . . unit . . . ' (It is propriety, not ethics, that I question in this borrowing; the same publisher issued both dictionaries.) Other linguistic terms with definitions that are identical or show only trivial differences include *economy*, *endocentric*, *ethnolinguistics*, *form class*, *functional change*, *yield*, even *holes in the pattern*. It would be flattering to linguists but hard to believe the second claim on the jacket, that "these words, though new to the language, are all on their way to common usage."

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Though a fair amount of slang is included, there is little or no evidence of low slang, however widespread: even *wolf* in its contemporary sense is absent.

It is hard to escape the conclusion that this book, by not charging admission, has simply drawn a casual crowd.

There are no pronunciations (how stress *isomerism*?). The definitions are mostly acceptable, though varying greatly in explicitness. The printing is good, and errata are comparatively few (I noted items out of alphabetical order on page 16, and misspelling of *descamisado*).

The lay reader will find much of interest and value in this volume. As a work of reference it is useful, for it binds between two covers items scattered through many issues of *American Speech* and possibly other (one would like to know *what* other) publications. It does not, however, measure up to a standard of lexicography or scholarship.

Dwight L. Bolinger

University of Southern California

DWIGHT L. BOLINGER, *Spanish Review Grammar*. New York: Henry Holt and Co., 1956. Cloth. xiii, 257 pp. \$2.90.

Dwight L. Bolinger—an expert on problems of intonation, frequent author of articles on phonemics and English syntax and lexicology—is one of the leading authorities on Spanish syntax in the United States. That such a man should write a text intended for the intermediate level is a rarity. A rapid survey of elementary and intermediate Spanish grammars reveals that, for the most part, they are produced by non-specialists in linguistic research. This is not the place to explain why scholars neglect the field of elementary language texts (snobbery, perhaps, or the need to publish “erudite” material for the sake of promotion) nor to analyze the motives behind textbook writing (money, notoriety, and an ingenuous faith in progress, i.e., that the piling of one text upon another will lead inexorably to the perfect one), but we must certainly herald the fact, at this juncture, that a real scholar has brought his talents to bear on subject matter supposedly beneath him.

In 1948 Bolinger published *Intensive Spanish*—a forbidding title in the highly competitive race against the seductive charms of *Minimum Spanish*, *Fillet of Spanish*, *Español al vuelo*, *Español al trote*, etc.—which proved to be a noble failure. *Hispania*'s reviewer was careful to advise the public that “the book *may* find a place as a reference grammar on the *higher* levels of language teaching” (XXXII, 3, 1949, p. 380). This is the same type of faint praise with which Raymond Moley recently damned the scholar's attitude toward education: “the intellec-

tual rates his education as something that suffices in itself rather than as a tool for the more literate expression of common sense" (*Newsweek*, April 2, 1956, p. 100). Simply stated, *Intensive Spanish* was too unrealistic and impractical for the American student. Of course impracticality is a wonderfully elastic concept. And so when the subjunctive became too difficult, i.e., impractical for some girls at a fashionable Eastern college, it was hastily "abolished."

Spanish Review Grammar has all the virtues of *Intensive Spanish*, and careful editing has eliminated its major defects. Bolinger's own research and the important contributions of William E. Bull, Luis Crespo, James Ianucci, and Lawrence Poston have been woven into the fabric of this new text. There are excellent sections on reflexive and passive constructions, *por* and *para*, word order, comparison, and very useful tables of noun endings and noun plurals, pronouns, adjective gender, possessives, and verbs. The pages on the infinitive, particularly on the difficult and neglected problem of its dependent uses, are worthy of great praise. Bull has emphasized "the consistently high frequency of the Infinitive . . . [and] the need for a much more thorough treatment (much earlier also) of this form and of the grammatical problems associated with it in nearly every one of our elementary grammars" (*Hispania*, XXX, 4, 1947, p. 459). In addition to the grammatical explanations, illustrative examples, and exercises, there are composition exercises based on anecdotes, humorous incidents, and factual material (perhaps too literary in flavor) prepared in collaboration with Laudelino Moreno and Gerald P. Sullivan. Shum's lively drawings illustrate the fifteen reading selections.

Spanish Review Grammar is the ideal text for those seeking a thorough review of the "basic facts of grammar" (p. vii) and a lucid treatment of syntactical problems "that are of real significance in present-day Spanish, as it is spoken and written" (p. vii).

Joseph H. Silverman

University of California, Los Angeles

GEORGE E. McSPADDEN, *An Introduction to Spanish Usage. Basic Elements of Spanish and Principles of Their Use*. New York: Oxford University Press, 1956. Cloth. xv, 267 pp.

This is, in essence, a new Spanish grammar for beginners in Spanish. The author offers to the elementary learner the practical advantages of a lucid form of descriptive linguistics. The linguistic scientist and most good teachers will recognize and appreciate the simplicity of McSpadden's introduction of the various facets of stress, pitch, syllabicity, allophonic variations, morphology, syntax, and vocabulary as workable aids to learning Spanish. The corpus of grammatical units is presented

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in the stable surroundings of such factors as usage, function, and explanatory exercises.

One of the most practical phases of this grammar is that normal Spanish usage is accepted as the "correct form" for the presentation of the language habits of Spanish. In this work, the author is at all times aware of the fact that he is not presenting facts, but rather a set of habits based upon the code of regulations set up by those who habitually speak Spanish. This approach has not, however, led to a disparate presentation of Spanish since this book fosters the "balanced learning" of reading, writing, and speaking.

Too often a beginning text with a functional or descriptive linguistic foundation has not been well received by book committees, teachers, or students. There frequently has been a tinge of xenophobia concomitant with this rejection, regardless of the merit of the text. However, it is to be hoped that this text will be accepted and used before too long a time.

McSpadden has avoided the pitfalls of high-flown nomenclature, exhaustive and tedious systematic drills, artificial or obsolete structures, and monotonous lesson planning. Users of this text will find that only a minimal amount of adaptation in lesson planning is necessary. Schools on the semester system may have to revise the twenty-four lessons and four *repasos* to fit into the framework of approximately thirty-two school weeks.

The content and presentation are skillfully handled by the author. The variety of conversation, reading materials, vocabulary, pronunciation hints, grammatical constructions which are based on usage, and exercises are artfully blended into a satisfying progression in the learning of essential Spanish. The largeness and variation in the types of the exercises should be attractive to teachers who are prone to cut or extend these items. The use of several sizes of type, italics, brackets, and parentheses has diminished the need for large amounts of footnotes which are so disliked by the students.

Grammatically viewed, the contents of the book are of excellent quality. The verb paradigms have lost their robot-like presentation and they are here presented in meaningful contexts that are practical to everyday speech. The subjunctive mode has been introduced late in the year's work and thus the students are more practiced in Spanish when first encountering it.

Unfortunately, some attitudes of cultural anthropology, area studies, and visual realia have been sadly underplayed in this text. The travelogue may have been stressed to the point of becoming cloying in some

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texts, even to the exclusion of worthy materials, but a text of such modest cultural quality is likely to be considered somewhat wooden these days. The same may be said for the dearth of sketches and photographs in this text.

This textbook is based upon practical descriptive linguistic investigations adaptable for classroom use and deserves to be used in our foreign language programs. It should be seriously considered by those schools that represent progressive and flexible teaching programs.

Richard Beym

University of Wisconsin

WALTER T. PATTISON, *Benito Pérez Galdós and the Creative Process*. Minneapolis: University of Minnesota Press, 1954. ix, 146 pp. \$3.50

In this absorbing work of literary detection, similar in technique to Lowes' classic *Road to Xanadu*, Professor Pattison reveals the source of many of the materials which have entered into the composition of two of Galdós' novels, *Gloria* (1877) and *Marianela* (1878). His painstaking examination of the markings and annotations in the books of Galdós' own library provided Professor Pattison with the principal clues to characterization, plot and ideology. Other factors which complemented the novelist's readings were necessarily those of personal experience of people and places, his liberal spirit and his active participation in the social, cultural and philosophic movements of his period. How all these elements are used by Galdós, sometimes subtly and sometimes obviously, is made clear by Professor Pattison in his careful and splendidly documented analysis of the novels.

Ficóbriga, the locale of *Gloria*, which, according to Galdós, is a fictitious town, is shown by Professor Pattison's investigations to be a composite of Castro Urdiales, Santillana and Santander, all in the region of La Montaña, which Galdós had visited and written about. Professor Pattison discusses in detail the harbor, breakwater and church, chief topographical features of Ficóbriga, which have been imported, with changes, from one or another of the real places.

Gloria is a novel of religious conflict. The lovers, Daniel Morton, a Sephardic Jew, and Gloria de Lantigua, a Catholic, theoretically believe that the spirit of religion is above dogma and ritual, but they are not strong enough to withstand the intolerance of their reactionary neo-Catholic environment. Since Galdós was a realist, the novel ends tragically, but in *Gloria* as well as in other novels of his with a religious theme, he is insistent upon the necessity for religious tolerance, and foresees its ultimate victory. In this attitude, Professor Pattison finds that Galdós was influenced by Krausism, a German philosophy which,

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though unimportant in the country of its origin, exercised wide appeal among liberal Spanish intellectuals of the period because of its enlightened social and religious principles. Between 1865 and 1873 Galdós wrote articles in *progresista* periodicals which militantly supported the *krausista* movement. In these writings he is a liberal in politics and a hater of religious fanaticism. Galdós read Flammarion, Renan and Edward von Hartmann, and was certainly influenced by two earlier *krausista* novels, *Minuta de un testamento* by Azcárate, and *La novela de Luis*, by Villarminio, both published in 1876. Professor Pattison's detailed discussion of Krausism will be most welcome to those who wish to clarify their hazy conception of the importance of this school of thought in Spain.

Gloria's father, Don Juan de Lantigua, is shown by Professor Pattison to be a composite of various northern friends of Galdós, principally Amós de Escalante, Menéndez y Pelayo and Pereda, neo-Catholics and partisans of an absolute church, but at the same time, men of charm, intelligence and great personal warmth. What must also have called the novelist's attention to the religious problem in Santander and to its eventual solution, was the Lund family he knew there, a Norwegian Protestant happily married to a Vizcayan Catholic woman, and their eighteen year old daughter Juanita, the possible model for Gloria. In 1951 Juanita, then aged ninety-three, recalled her memories of Galdós for Professor Pattison.

The physical appearance of Daniel Morton is a composite of various statues of Christ, a portrait of Heine, and certain features of Don Ignacio Bauer, a Jewish financier established in Madrid, who was a friend of Galdós'. The chief sources of the novelist's knowledge of Jewish character, religious thought, customs and ritual, according to Professor Pattison, is found in Galdós' readings—the old testament, the Jewish Encyclopedia, the works of Heine, *Ivanhoe*, and a Spanish translation of Auerbach's fictionalized biography of Spinoza.

Professor Pattison points out some striking analogies between *Gloria* and *Histoire de Sibylle* (1862), by Octave Feuillet, the story of a French Catholic girl in love with a Freethinker. The shipwreck scene in the Spanish novel follows, step by step, the one in the French novel. Abbé Renaud, in the latter, is neatly split in half in *Gloria*, his admirable qualities going to the priest Don Angel, and his weaknesses incorporated in the priest Don Silvestre. There is also considerable parallelism in minor characters, and in the course of the two love affairs. Professor Pattison concludes, one feels regretfully, that Galdós read his copy of *Sibylle* too purposefully.

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The analysis of the creative processes which produced *Gloria* comprises approximately five-sixths of Professor Pattison's study. His consideration of *Marianela* is very brief, since he has found far fewer traces of Galdós' preparation for this novel.

First of all, Professor Pattison discusses the relationship of the idyllic theme of this novel to the philosophy of Comte. He gives due credit to Joaquín Casaldueño's *Auguste Comte y Marianela* (1939), and develops the theme of the appeal of this new philosophy for Galdós because of its emphasis on reality, which lent support to Galdós' own literary theories.

In his copy of Goethe's *Wilhelm Meister* Galdós marked many passages dealing with Mignon, whom Marianela resembles in body and spirit, in wretched social and economic situation, and in tragic love. Professor Pattison proves beyond doubt the powerful influence of Goethe's work on *Marianela*. Galdós' characters also reflect characters in *Les Misérables*, *L'Homme qui rit* and *Le Juif errant*, and the tone of the whole novel is similar to these French novels in its sentimental and humanitarian philosophy of compassion for the poor and the oppressed, and indignation against their exploiters.

Occasionally, in pursuit of his goal, Professor Pattison has mounted dubious steeds. Two examples will serve. The ship in which Daniel Morton is wrecked is called *Plantagenet*. Professor Pattison says that, "in the last quarter of *Ivanhoe*, Richard Coeur-de-Lion is repeatedly called Richard Plantagenet," and goes on to say, "The remembrance of a detail like this implies a recent perusal of Scott's work. We have, then, reason to presume that *Ivanhoe* was part of Galdós' preparatory reading for *Gloria*." "Recent" seems to me a gratuitous assumption. In *Marianela*, Professor Pattison feels that one of the close parallels between Eugène Sue and Galdós is that both describe an affluent woman who loves her dog so much that she places its comfort far above that of poor people. This would seem to me a universal commonplace, ever since dogs and rich people took to each other. I mention these examples not in a spirit of carping criticism, but only to underline the idea that enthusiasm to prove a point can sometimes cause us to stray beyond the bounds of logic.

Professor Pattison deserves congratulations for this lively, scholarly and original work. It is a most welcome addition to the all too few critical studies dealing with the great nineteenth-century Spanish novelist, and those who read it will sense, as I did, that the author experienced exceptional pleasure in solving the many problems presented.

Leo Kirschenbaum

University of California, Los Angeles

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LINGUISTICS AND DICTIONARIES

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- J. L. I. Fennell, editor, *The Correspondence Between Prince A. M. Kurbsky and Tsar Ivan IV of Russia, 1564-1579*. New York: Cambridge University Press, 1956. Cloth. xi, 275 pp. \$6.50.
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- Lee H. Hollander, translator, *The Saga of the Jómsvikings*. Austin: University of Texas Press, 1955. Cloth. 116 pp. \$3.00.
- Victor Raysman, *Say It In Polish*. New York: Dover Publications, 1955. Paper. 127 pp. \$60. (*Pronounce It Correctly In Polish*, 33 1/3 R.P.M., 10-minute record, \$.89).

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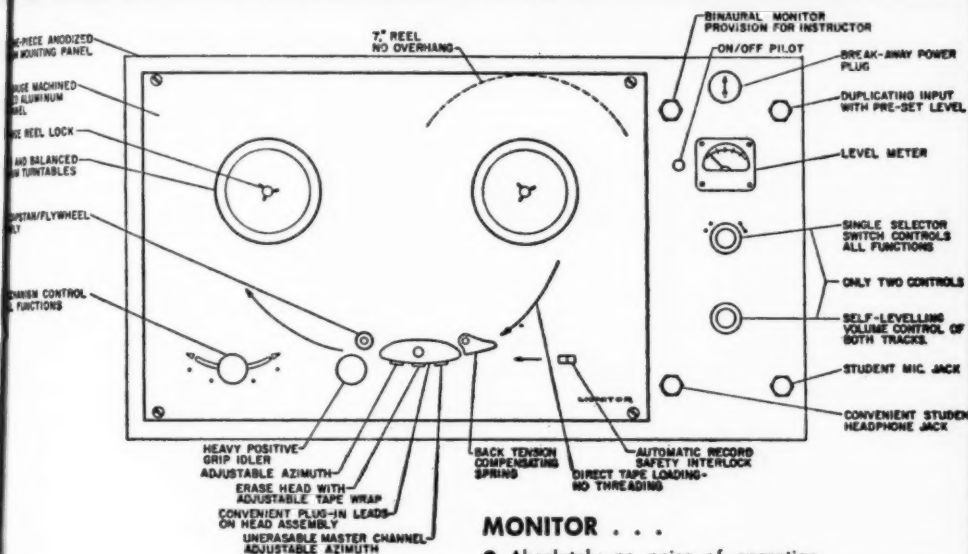
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